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OF  
**PROPERTY.**  
OR, A  
**Voluntary Contribution**  
FOR

Publick and CHARITABLE Uses to  
be Distributed by LOT.

Cleared to be, as it is here propos'd, The Best  
Way of Improving a Part of every One's Stock,  
for Religious, Civil, National, and Private Be-  
nefit, that ever was Invented.

WHEREBY

The Contributors are not only to have the Greatest, and Most  
Numerous Hazards of GAIN by LOT, that ever were  
known; But Missing that, are, at Least, to have all the Mo-  
ney Contributed Paid Back to them, with Ten per Cent.  
Yearly Interest, during Non-Payment, and Certainty of  
Faithful Management.

With Three DISCOURSES

- I. A Theological Discourse upon the Nature of LOTS.
- II. Upon CHARITY, with New Criticisms on several Texts of  
Scripture relating thereto.
- III. A Third, Containing some Uncommon Remarks on Divers  
Scripture Texts, which seem Notably to point at, both something  
of the Nature of this Invention, and the Times when to be gi-  
ven, and Brought to Light.

Most Humbly Offer'd to Her MAJESTY, and  
Both Houses of Parliament.

*The LOT is cast into the Lap, but the whole Disposing thereof, is from the  
Lord, Prov. 16. 33.*

*Give, and it shall be given unto you, Good Measures, Pressed down, and Sha-  
ken together, and Running Over, Luke 6. 38.*

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A Discourse upon L O T S.

**T**O Argue in general about GAINING by GIVING is no uncommon thing, it being the usual Method of Providence every where amongst Men, That all their Chief Advancements in Wealth by GETTING IN, are Originally Founded in Expence and GIVING OUT.

This is, by Experience, known to all Tradesmen, Shop-keepers, Merchants, Mine-diggers, Builders of Houses to let out for Profit, Purchasers of Estates, Bankers, &c. Tho' how far both GIVING and GETTING are over-rul'd by the contingency of Providence, few do observe.

All manner of Traffick, and Exchange of Commodities for Advantage, is of the same nature with the usual practice of the Husbandman, who expects no increase of his Wheat, until first with Expence and Labour he throws it away, and Buries it in the Ground out of his sight, that by so GIVING it OUT, it may Grow,  
 B and,

and, like a Benefitted LOT, return to him again with multiplied Profit.

The GAIN also by those Different ways of GIVING OUT is Various, according to the More or Less prudent Measures taken in prosecuting it : But chiefly as the Success is forwarded by Providence, with such favourable Contingencies as are wholly of the Nature of LOT, concerning which we are told, That the whole Disposal thereof is from the Lord.

The Labourer of the Ground may perform all his Work with the utmost Diligence, Skill and Care, and may sow the Best Seed in the Best and most Fertile part of the Earth; but if there is no Rain from Heaven, all is to no purpose.

All that we are able to order about the Affairs of this World, is but a kind of Fishing; we may Busk the Hooks with the greatest Art, and throw in the Baits, and prepare and set the Nets; but it is Providence that must bring the Fish, and direct us where to find them, otherways we may toyl all Night, and all Day, and catch nothing, as the Disciples did until Christ came, and bid them throw the Net at the right side of the Ship, when they enclosed such a Multitude of Fishes, that they were not able, without help, to draw them ashore.

This Miracle which was of the like nature with a Benefitted LOT, made them *forsake all and follow Christ*, after he had told them, *That from henceforth they should be fishers of men*, which Spiritual Fishing also hath the same dependence upon the LOT of God's Blessing for Success, which is in the Politick and Civil, according to which we are told, *That Paul may plant, and Apollos water, but it is God that must give the increase*.

And in Civil Affairs, not only the Word of God tells us, but daily Experience Teacheth,  
That

That the Swiftest doth not always win the Race, nor the Strongest always gain the Battle; That the Wisest Men seldom have the greatest plenty of Bread, and keep the Best Tables: That Men of greatest Understanding and Judgment are seldom the Richest: And that the most Skilful amongst Men, to give good Counsel, and to devise and direct to the best ways of ordering and profiting by any thing, have not always the Favour they deserve in the Opinion of those to whom they might be useful.

But that God in the way of his Over-ruling Providence, which hath appointed a Time and Season for every thing under the Sun, Doth, by the Ordering of these Times, and the Chance of several Occurrences, so as Men cannot foresee, take the final Disposal of all the Qualifications, Purposes, and Endeavours of Men, into His own Hand, after the same manner, as the LOT cast into the Lap, which is wholly by Him Disposed of, as he thinks fit.

This Matter of LOT, which is so much regarded by God, That the Ordering and Disposing of nothing in the World, is more positively claimed and asserted by Him, than of it, is amongst Men, generally look'd upon either as a matter of no value and usefulness, or as a thing pernicious by mispending Time, enticing to Covetousness, and often occasioning the same loss of Money on that side, which Wished, Endeavour'd and Expected should be the LOT of those who Gain it.

So is LOT trifled with and abus'd, as many other excellent Creatures of God, by a great part of Men and Women; while others, and even the Best and Wisest think it enough, if they do not so abuse it, but are in the meantime, as far generally from any concerned search-



ing into its mysterious Nature, or seriously considering and Contriving how it may be us'd for the Glory of God, and Good of Mankind, as the other.

On the contrary, I think I may safely Affirm, That, next to the Incarnation of God, and our Salvation by the Death of the promised Messiah, There is none of all the Providences of God, by the Consideration whereof we may be led into more profound Admiration of his Counsels, nor none whereby God doth more Glorifie and shew himself Wonderful to Intelligent Creatures, than that of LOT.

I could fill up a large Treatise on this Subject, but in the present, I must confine my self to a few Hints, as a short Specimen of the Truth of what I have Asserted.

For which End it seems necessary, That first of all I shew what LOT is, by Explaining its Nature.

Now the Nature of a LOT is so far Obyious to any, that will take notice of it, That it is a Thing ordered by God with respect to Man, and by Man with respect to God, for Discovering Events of Providence which Man doth not nor cannot know, until they come to pass, and are by LOT Revealed.

The Nature therefore of LOT must always suppose something first Removed from us, and afterward brought Back and Coming to us; something first Covered and Hid, and afterwards Discovered and made Manifest or brought to Light; and consequently something first Humbled, and afterwards Exalted: Because Darkness, or to be Hid, is a Figure of Humiliation, and Light and Splendor a Figure of Exaltation; to wit, if the LOT is Favourable; or contrarywise if not.

This may be further Illustrated by considering the

the Names whereby LOT is signify'd ; it being a Frequent Method of the Providence of God, to order Names of Things, which in a great measure contain and Discover the nature of the Things signify'd by them.

*GURL*, Written and pronounced *Goral*, is the Hebrew Name for a LOT ; the Value and significancy whereof is Evident by the Conjunction and Commixture of those two Words: *AOR GL* Light Revolveth or Turneth Round.

Now whatsoever turneth round, as is demonstrable in a Ball or Wheel in Motion, hath by the proper Nature of its Circular Motion always, some parts going away, and others coming Back ; some Hidden and some Revealed ; some going down and others going up ; yea, the same parts that were Going away or Removed, Coming back and Returning ; the same that were Hid Revealed, and the same Ascending which before Descended ; and contrary ways, which are the very Properties which I have ascribed to the Nature of LOT.

Hence it is that we usually call the Revolutions by LOT, the Wheel of Fortune.

And every Day we have a Demonstration of the Light turning Round, in the circular Motion of the Sun, Going away and Returning, Descending and Ascending, being Hid and Revealed by turns.

From *GURL* a LOT we have *GIRL*, a young Virgin ; *V* and *I* being transmutable Letters in Hebrew, and sometimes what is written with *V* is read with *I*, denoting a young Female of such Age, as makes it reasonable to believe she is yet Hid and not known by Man, tho' afterwards probably to be known, to which Figure it agreeth, That the Scripture Expresses the Husband's doing the Duty of Marriage to his Wife, by KNOWING her. And it agreeth

also that in *Hebrew* a Virgin or Young *GIRL*, is called *Gnalmah* which with the note of the Female Sex signifies one Hidden, and not yet known; as a *LOT* not yet Disposed of nor Revealed. Which is the true Sense of the Word *GIRL*.

*PUR* is another Scripture Name for a *LOT*, which in *Hebrew* is also a Verb, signifying to be Broken asunder, whereby what was Hid is discover'd, what was Removed from our knowledge is made known, and usually also the Breaking of any thing is accompany'd with a circular Motion of Turning up what was down, and down what was up.

*PURAH* is a Wine-Press, where the Grapes are Broken, and the Wine that was Hid in them Poured out, after which it soon fermenteth with a circular Motion.

From *PUR*, *LOT*, we have *POOR*, who have nothing to depend upon but the *LOT* of God's Providence, and whose Condition is Hid, Low, and Removed from the Fellowship of the Rich.

*KLEPOS* a *LOT* in *Greek*, hath in it a value in *Hebrew* of *KRHUSL*, That is a Chance or Contingency the same with *LOT*, and a Basket, which is notably and very significantly joyn'd with the other, as having stamped upon its Composition and Structure, as it were the very Picture and sensible Representation of *LOT*. In so much as the Twigs of which it is composed Go and Return, are Hid and Revealed, and go down and up by Turns in their interweaving together, which are the Properties of *LOT*.

So that a Basket maketh a great Figure in Scripture, as being a Demonstrable Emblem of *LOT*. *David*, the Man according to God's own Heart, hath his Name Written in *Hebrew* without



ont the Points, which signifies LOVE and also a Basket ; and the Blessings pronounced upon the Godly, their Basket and Store, and Curses upon the Wicked and their Basket, doth accordingly figure Blessings upon the LOT of the Righteous, and Curses upon the LOT of the Ungodly.

*SORS* in *Latin* a LOT, is from the *Hebrew* word *Shoresh*, signifying a Root which hath the Nature of a LOT, in so far as it is first Hid and Remov'd from our Observation, and afterward comes to our knowledge, and is discover'd when pulled up ; and which by being so Hid, as to have the pointed end downward, which figures the Head, and the broad end upward, which figures the Bottom, as in Hills, Trees, and Pyramids, doth thereby Represent an Embleme of Humbling before Elevation, which I have observed to be in the Nature of LOT, as indeed neither Tree, Shrub, nor any Herb doth Ascend and Elevate it self above the Earth, and so Manifesteth it self, coming Back after being Removed from us by the Seed sown, until the hidden Root doth first Descend, and so Remove it self yet farther from us, than the Seed, when it was sown.

And our Name LOT hath the like significancy with the other Names I have instanced, as being taken from the *Hebrew* Root or Verb *LUT*, which is to Involve or Roll up, properly to Hide by Folding and Rolling together, as in Rolling up Cloth, Paper, and Parchment, to be afterward Evolved, Rolled out and Manifested by a circular Motion forward and backward, down and up, whereby it doth figure an Agreement with all the Properties, of Hiding and Revealing, Removing and Returning, Humbling and Elevating, which I have shew'd do belong.

long to, and Illustrate the proper Nature of LOT.

Now after this Explanatory Account what LOT is, and how we are to understand its Nature, if we cast our Eyes abroad and take a serious View, of the Works of Creation and Providence, we shall scarcely find any thing, but what is so ordered by God, as to be stamped with a real Signature, Resemblance, and Similitude of the Nature of LOT.

I have just now observed this in all Vegetables of all sorts, which Ascend and manifest themselves from Roots, first Hid, and Descending into the Earth.

The like is found in all Mines of Lead, Tin, Copper, Stone, Coal, &c. and in all the hidden Riches of Gold and Silver, which the Earth produceth. All which God hath so ordered, that their Usefulness should not be convey'd to Man, otherways than according to the Method and Nature of LOT.

We have the same stamp upon all the Common Revolutions of Nature, as in the circular Motions of the Sun, Moon, Stars, Air and Sea; on the changes of Night and Day, Summer, Winter, Seed-time, and Harvest, on all sowing of Fields and Gardens, on all Buildings, by first descending, and hiding the Foundation in the Earth, before the Superstructure is Raised; and upon all Fishing, Fowling, Hunting, Hawking, and other Games; upon running Races, fighting of Armies, yea upon Wisdom, Understanding, and all skilful Arts whatsoever, as hath been observed from *Ecc. 9. 11.*

And the same stamp of LOT is affixed upon all Trade and Negotiation about common Affairs and Business, a happy Voyage at Sea, a good Market, a prosperous setting up in any manner of

of Trade, good Customers, and good Payment, all depending in a great Measure upon the LOT of Providence, so that some Thrive with half Pains, half Diligence, and half Skill, and others with double, or perhaps ten times more Diligence, Pains, and Skill fall back and come to Nothing.

Again, if we consider the Creation of the World, we find the first work of God therein was to command Light out of Darknes, which is a perfect Figure of LOT.

And in the Holy Scriptures, whereby God hath made known his Will to Man, we find they begin with an account of Beings appearing that were formerly Hid in *non Entity*, with Ability, to many of them to know what was formerly Hidden and unknown to them, and with Power to them of circular Motion, by Removing and Returning, going down and going up, Disappearing and Appearing, which are all Capacities and Qualities exactly agreeing with the Nature of LOT.

And the same Scriptures we find ending with certain Prophecies called the Revelation, Involved in Hidden Figures, and from the obscurity of those Figures manifested, and to be manifested by Degrees, as God hath thought Fit, and shall think Fit. All which is ordered according to the same Nature of LOT, as before Explained.

Also our Conception first in the Womb, and Afterwards our coming forth into the World, our growing from Less to Bigger, and from Lower to Higher, our putting off, and putting on our Cloaths by turns, our daily Lying down and Rising, Sleeping and Awaking, and at last our Death first, and Afterwards our Resurrection,



on, have all stamped upon them, the same Figure of LOT.

Concerning the Last of which the Scripture it self, doth so expressly declare them to be order'd according to the Nature of LOT, as to give them its Name, as *Dan.* 12. But thou *Daniel* go thy Way, until the End be, for thou shalt Rest and stand in thy LOT, at the end of the Days.

All Prophecies when fulfill'd, and all Types, when manifested by their Antitypes, are of the Nature of LOT.

The *Urim* and *Thummin*, wherewith God Honoured the Mosaical dispensation for directing his People the *Jews* in their Difficulties, was wholly of the Nature of LOT, as giving them Light after Darkness, and Knowledge of what was removed from their Knowledge, and by Relieving them out of Trouble and Distress, which was effectually a Raising them up from Low Circumstances, being the same three Properties, whereby I have Explained the Nature of LOT.

And thus we find in *Judg.* 1. That after *Judah* was Declared by *Urim* and *Thummin* to be after the Death of *Joshua*, the First that should go up against the *Canaanites*, he calls this Election his Lot, as Verse third, and *Judah* said unto *Simeon* his Brother, *Come up with me into my LOT.*

It appears very evidently, That God hath a Wonderful Regard to LOT, and doth account himself greatly Glorified by being the Sole Disposer of it, as we have it declar'd, *Prov.* 16. 33. The LOT is cast into the Lap, but the whole Disposing thereof is from the Lord; if we consider

That

That, tho' God could as easily have ordered by his Word the particular Divisions of the Land of *Canaan* for every Tribe and for every Family of every Tribe, as he ordered all the particulars, even to the least thing pertaining to the Tabernacle and Service of it, yet he would not have his People to possess the promised Land any otherways, but so as to make them own and acknowledge him the Disposer of LOTS.

And when in pursuing the possession of that Land, there happened a Breach and great Disappointment to his People, by fleeing before their Enemies at *Ai*, for their taking of the accursed thing, *Josh. 7*. God could immediately have told *Joshua*, who the Person was, that had so Transgressed; but would not have *Achan* Discovered and Punished, and his People brought again into his Favour, otherways than by his Appearing as the Disposer of LOTS.

We find also in *Levit. 16*. That the two GOATS chosen for Expiating and Removing the Sins of all the People, the one by Sacrifice, and the other by being the Scape Goat, or the GOAT that was to go away, and carry the Sins of the People to a place Uninhabited, and consequently, where there was none to be found Guilty, being two Types of the Messiah, the one with respect to his Death, and the other with respect to his going away Alive after his Resurrection, were appointed to be chosen for the one end, and for the other by LOT; with a notable significancy Relating to Christ, in so far as I have a little before shew'd, That Death and Resurrection are of the Nature of LOT, and clearly prov'd it from *Dan. 12. 13*.

And

And it hath the same Figurative Significancy Respecting Death, and Resurrection, That *Jonah* was by LOT determin'd to undergoe that Providence, whereby he became a Type of the Messiah.

When the Conversion of the *Jews* cometh, which perhaps is not far off, that great Providence will be wholly of the Nature of LOT, as Returning after being long cut off, having the Veil Remov'd, whereby they have been long Blindfolded, and having their Afflicted and Despised Condition turned into Prosperity and Esteem.

Whereof again, the LOT of Anti-Christ's Fall will be the exact Reverse.

And as all the Promises, Prophecies, and Types relating to the Messiah were of the Nature of LOT, containing things Hid, to be afterward Revealed, things Removed from Existence, that were afterward to come to pass, and pointing at many Revolutions, which should turn upside down the Affairs of the World, and Terminate in the Exaltation of the Godly from a low State: So we find, and have reason to Observe it with Admiration,

That the Messiah himself when he came, appears in all Circumstances according to the same Nature of LOT. Long Removed and absent, and at last Coming, in an obscure State, Hid from the knowledge of the World, and from the far greater part of His own Kindred according to the Flesh, tho' afterwards to be Revealed and made Manifest to the Knowledge of all; and in a Low State of Humiliation even unto the cursed Death of the Cross, tho' afterwards arising from Death, and far Exalted above all Principalities and Powers, with all Power and Authority in Heaven and in Earth given into his Hand.

Also



Also after His Coming, we find the whole Oeconomy of the Gospel, ordered by Him according to the Nature of LOT. The *Doctrine of Faith* therein promulgated, obliging us to Believe things that are Hid, and not yet seen, tho' afterward to be Revealed: Faith of things that are seen, being declared to be no Faith; and obliging us to Hope and Wait for the Enjoyment of things which are as yet at a Distance, and Removed from us, tho' afterward to be put in our Possession; and obliging us to a low and humble Deportment, and submission under Afflictions, with assurance that all shall End in Exaltation and Glory.

Yea, the very Indications of the Circumstances and State of true Believers are for the most part exactly congruous to the nature of LOT. As Eph. 5. 8. *Ye were sometimes Darknes, but now ye are Light in the Lord.* And 2, 13. *Ye who were sometimes far off, are made nigh by the Blood of Christ.* 1 Pet. 5, 6. *Humble your selves under the mighty Hand of God, That he may exalt you in due time.* With many other Passages shewing, that Believers have the same Nature with that of LOT, by having their Light after Darknes; their being brought nigh to God after their Removal far off from Him, and getting their Exaltation not until (in Imitation of their Lord the Messiah) they have passed through a State of Humiliation.

Hence it is that the state of Grace, and Gift of the Holy Ghost is also called by the Name of LOT, as Acts 8. 21. Peter said to Simon Magus, offering him Money for the Gift of the Holy Ghost: *Thy Mony perish with thee. Thou hast neither Part nor LOT in this matter.* And the People of God are called the LOT of his Inheritance, Deut. 32. 9. *The Lord's Portion is his People:*

*People: Jacob is the LOT of his Inheritance. And all the Good things which they possess in this Life, are called their LOT. Ps. 125. 3. The Rod of the Wicked shall not rest on the LOT of the Righteous.*

It is remarkable that the First *Elijah*, who Restored the Light of the true Worship of God, after it seem'd to be totally Obscur'd and Lost by the Idolatrous Worship of *Baal*, was sustained by God in a way of Contingency and LOT of His Providence, and particularly as fed by the Ravens Removing from him and Coming to him by Turns, which by their Blackness in the Day time, when they came unto him, did Figure Darkness illuminated by Light, and by Descending in coming, and Ascending in going from him, did Exhibit the same qualities which before are shewed to Belong properly to the Nature of LOT. Beside, that the same Stamp is farther applicable to that Bird, as often using circular Motions in Ascending from a Lower to a Higher degree in the Air, and also often turning its Belly up and its Back down; and which also hath its Name *GNOREB* in Hebrew from *GNARAB*, which signifies to Mingle or Mix things together, which is usual in the ordering of LOTS, and indeed cannot be done without Figuring all the Properties which belong to LOT, as I have before shewed in the circular Motion of a Ball or Wheel.

It is in like manner Remarkable, That *John* the Baptist, the Second *Elijah*, did also subsist by the LOT of God's Providence, and was maintain'd by such things as come by Chance, as *Locusts* and *Wild Honey*.

And most Remarkable of all, That the Messiah himself, while on Earth, liv'd after the same manner, having neither Estate, Land, nor fixed

fixed Dwelling; and, as himself said, *had not where to lay his head.*

And that we have no particular Account given us of what he eat, but of Fishes, Honey and Bread, which are all of the same Nature with LOT. The first two, by the Contingency in purchasing them, and the last, by the Mixture, and circular Motion of Bread in its Composition, and by Removing and Hiding it in the Oven, and afterwards Recovering, and bringing it to Light for use.

And here it Deserves our Notice, That the only Miracles which the Messiah wrought upon Food, whereby Life is sustained, were upon Fishes and Bread, with a Miraculous production of Wine, and at a Marriage, in Both which are Figures agreeing with the Nature of LOT, as hath been above cleared.

And indeed *GLORY* it self in Heaven, hath no other Nature, than what Agreeeth with that of a Benefited LOT, as Consisting in Eternal Light after Darkness, Eternal Exaltation after Humiliation, and Eternal Cohabitation, Nearness, and Union with God after being far Removed from Him.

To which Referreth That Notable Saying, *Pf. 97. 11. LIGHT is SOWN for the RIGHTEOUS,* and Gladness for the upright in Heart. Where by the Word *SOWN*, We have figured all the Properties Belonging to a Benefited LOT: It is Removed but afterwards to Return; It is Hidden but afterwards to be Discovered; and it is Lay'd Low, but afterwards to Arise and be Exalted.

All which marvellous Considerations about the Nature of LOT, and its Universal Relation to all Existent Beings, and all Events of Providence concerning them, may at length direct



direct and lead us to a Meditation about its Original, very Profound and Myfterious. To wit,

That all Beings which ever Did, now do, or are to Exist, were Eternally Hid in the Omniscience of God, by their Ideas or Images, while yet Removed from Being, and by Existence come forth into Being no otherways, than as so many Benefited and Blank LOTS; the whole Disposol whereof is of the Lord.

And as I have in some Measure pointed out the Happy LOT of His People, so the LOT of the Wicked, who put in their Stake also for Happiness, but in a way opposite to the other, we may understand it to be at last a Blank as to all Kind of Benefit, and the very Reverse of all the Benefits of the other, as we have it eminently Exemplified in the Case of *Haman*, who after all the LOTS he did Cast from day to day for destroying the People of God, whereof in his own Thoughts he was Confident, He found a far Contrary Event ordered by Him, who hath the Disposol of LOTS; By having all his Shining Splendour overclouded and hid in Obscurity, by having his Nearness to the King, Terminating in a Total Removal, from his presence and Favour, and by getting the Gallows of Fifty Cubits high, which he had prepared to Hang *Mordecai* on, in stead of the great Exaltation which he Expected from *Mordecai's* Ruin and Exstirpating the *Jews*.

To all which I shall add but one Myfterious Consideration more, That even God himself by Being from all Eternity Hid in Himself, and Removed from the Knowledge of, and Coexistence with all other Beings, hath at length by Manifesting Himself in the Creation of the World; and by making Creatures Living, Moving,

ving, and having their Being in Him; and tho' He is not capable of Exaltation in Himself as being Eternally above all, yet by His Exaltation in the Messiah, from a Low State, and in the Hearts of all who Believe in Him, and over all his proud Enemies, hath that way even in Himself Represented the Nature of LOT, and of all the mention'd Properties whereby it hath been Explained.

And hence it is, that not only the People of GOD are called the LOT of his Inheritance, as I have before clear'd from *Moses's Song, Deut. 32.* But *David* calleth God himself the LOT of his Inheritance, *Psalms 16. 5. Jehovah is the Portion of my Inheritance, and of my Cup; thou maintainest my LOT.* Where the Word Interpreted Inheritance, doth truly signify an Inheritance falling by Distribution of LOTS, as the following Words, *Thou maintainest my LOT,* do plainly illustrate.

And which is farther cleared by the Words immediately following: The Lines are fallen unto me in Pleasant Places, yea, I have a Goodly Heritage, where the Word there Translated Lines, is the same Word in the Plural, which in the Singular is Translated LOT, in the mentioned Place, *Deut. 32. 9.*

So that the Nature of this thing LOT, appears to be full of Mysteries, the Revelation whereof coming forth in Quality of a Benefit LOT, long Hid and Removed from the Knowledge and Observation of Mankind, and Reserved for those Last Times of the World, may deservedly give us just occasion to Admire what the Counsel of God is, to produce by so Strange a Providence.

And now I suppose I have Raised the Expectation of the Reader to Hopes of something more than Ordinary, as the Issue of a Disposal of LOTS here Proposed, such as I believe was never before known, especially seeing the Glory of God, and the Good of Mankind are to be so much concern'd in it, as will be Manifest, when the Proposal it self is opened.

The Nature and Greatness of the Design made it proper that it should be introduced by this Discourse upon LOT, and the End for which it is Intended makes it necessary, That something relating thereto be also fully cleared, for laying a Firm Foundation, before I offer to Raise the Superstructure of so Notable, and so singular an Undertaking.

## DISCOURSE

### UPON

## CHARITY;

With New CRITICISMS on several Texts of Scripture relating thereto.

**F**OR seeing the subject of the present Treatise, and all the Arguments, and Persuatives in it, are founded in a design of promoting Love to our Neighbour, with a special regard



gard to that Branch of it called CHARITY or ALMSGIVING, it appears very fit, That those Motives be somewhat Insisted upon, which are most like to satisfy us, or at least in Reason and Conscience ought so to do, That God doth not more really Require our Compassions to the Poor, than it is our real Interest so to bestow them: And that our effectual Pitying and Relieving the POOR in their Distress, according to our Capacity, is not more certainly a Duty we owe to God, than a Duty we owe to our selves, our Families, and Posterity, in so far as we wish for them and us, Prosperity, Thriving, deliverance from Trouble, and the Blessing of God here, and for ever.

To this purpose I shall begin with the Words of Christ, Recorded *Acts* 20. 35. *It is more Blessed to Give than to Receive*, which perhaps is one of the Truths of God, least Understood or Believed amongst Men.

Tho' it is as sure as, That God is more Blessed than his Creatures, seeing He Giveth to all, and Receiveth from none.

To give that which is Good, is to make Happy, according to the Quality and Proportion of the Good given: To Receive that which is good, is to be made Happy, according to the Quality and Proportion of the Good Received.

As far then as to make, is preferable to being made, or the Cause preferable to its Effect, or a Prior and Independent Blessedness preferable to that which is Consequential and Dependent, so far must the Blessedness of Giving, be preferable to that of Receiving.

Yea, if to have so much of what is good, as to be able to spare some part of it, is a more Blessed State, than to want it, and perhaps not know where to have it, then it must be more Blessed to Give, which supposeth Having in the Giver, than to Receive, which supposeth want in the Receiver.

If to Receive were more Blessed than to Give, then the Begger Receiving Alms, should under that very Notion of Receiving, be Happier, than he who Gives them:

And every Creature should be Happier, than the infinitely Blessed Creator, seeing God only is the Giver, and with respect to God, the Creature only the Receiver of all good Things.

Yea, God himself should be the least Blessed of all other Beings, seeing He is the only Being, which is utterly Incapable of Receiving Good from any other.

These Reasons appear Invincible for proving that to be made an Instrument of supplying the Necessities of those who Want, stateth the Charitable Supplier in more Blessed Circumstances, not only, than those who Receive the supply from him, but also than those, who have ten times more Riches, but all little enough in their needy Opinion to supply their own wants, and therefore allowing no Acts of Charity towards others.

And who can find Words fully to Express what great Weight and Influence such Reasoning ought to have upon every Generous Soul, especially when Backed with so many Commands, Exhortations, Threatnings, Promises of Reward, and manifold Encouragements relating to Happiness in this Life, and that which is to come, whereby the Word of God doth

doth so plainly every where Declare and Proclaim, That we can do nothing more Acceptable to God, nor profitable to our selves, than Acts of LOVE and CHARITY; But above all that wonderful Condescendence in God deserveth our special Notice and Admiration; who, tho' perfectly and infinitely full of all that is Good or Desirable; yet, is pleas'd to personate the Poor, making himself, as it were Needy, to Incite us to Bounty, by Declaring, *That he who giveth to the Poor, lendeth to Him*; and that the Great and Final Judgment of Right and Wrong in all our Actions is to proceed upon what we have Given to, or Withholden from his Poor in their Necessities, reckoning the same as done unto Himself.

Indeed one would think it a Thing most Obvious and Certain to be Concluded, That amongst such as own the Being of God, and acknowledge their great Duty of Love to him, which he so Transfers to our Neighbour, for proving its Sincerity towards Himself, and who do profess to Believe all these Things declared in his Word to be True: We should find every one Contending to Outdo and Exceed another in Grasping at all Opportunities of effectual LOVE and CHARITY to our Brethren in their Necessities, which God doth warn us by manifold Instances, to be so highly acceptable to Him, and profitable to our selves.

But in so far as we find many open Professors of Religion, so very deficient in this Practice due to it, if it is pure and undefiled before God; how many Painted Sepulchres may be justly reckoned amongst those, who appear Eminent in Christian Assemblies?



Faith is the end of Preaching; but Faith is no Faith, unless it Work by LOVE; and LOVE to God, how far ever pretended, can be no LOVE, unless proved by LOVE to our Neighbour; and LOVE to our Neighbour, is no LOVE, unless it prove it self by such Effects of it as he wanteth, and we have to bestow, at a fit Occasion.

Men may fancy what they will about Zeal for the Worship of God; but certainly there is nothing in the World, That doth so much and so plainly demonstrate, the Vanity and Hypocrisy of Mens Hearts, both in owning the Being of God, and pretending to Worship Him, and also in owning the Scriptures, and pretending to Believe and give real credit to the Words and Truths of God declared therein, as an aversion to, and restraining Acts of LOVE and CHARITY to our Neighbours, when God furnisheth us with Opportunities and Abilities for them; and which his Word so forcibly presseth on all that do, or desire to Love Him in Sincerity.

And there is indeed no portion of the Holy Scriptures, which doth so feelingly and irresistibly charge, with real Unbelief, many who profess to own all the Truths of God therein Revealed; as those Texts which are opposite to Covetousness and Tenacious Avarice; and Recommend CHARITY, BOUNTY and LIBERality as most acceptable to God, most agreeable to his Nature, and upon the Credit of his Word, certainly to be Rewarded by Him.

But to clear further the Excellency of CHARITY to all, High and Low, Governors and People, who are to be concern'd in the present Design of Promoting it; I shall endeavour

to prove, That Acts of LOVE and CHARITY are the most Honourable, truly Noble, and Dignifying Acts, that any Person on Earth is capable to perform.

I have already, in part, shew'd it must be so, seeing the Bountiful Person, is by that Quality made like unto God, more eminently than by any other, because God is the Original of all Bountifulness, so that nothing practicable can make us more like unto Him, than to be always doing good; and as often as we have occasion, making others sensibly feel the comfortable Influence of our Beneficence, and Free Favour.

This is the true cause why Persons in Eminent Stations in the World, as Kings, Queens, Princes, Judges, and other Great and Rich Persons, are, in the Scripture, allow'd by God himself the TITLE of GODS.

And indeed all the Dignity, Respect and Honour made due, by the Word of God, to Persons in such high Stations, are so Ordered, not because they Eat and Drink better, wear finer Clothes, go in Coaches, while others walk on Foot, and dwell in better and larger Houses, and more sumptuously furnish'd than others; nor yet that they are adorn'd with Jewels and precious Stones, and have their Trunks, Bags and Pockets fuller of Silver and Gold than others, for all these things have no Affinity with a likeness to God; but the only cause is because in such Stations, they are furnished with great Power and Opportunity, to Imitate a Likeness to God, by doing Good; and by Acts of Bounty, Compassion and CHARITY to such as have need of those Influences of their free Favour.

And when they are deficient in this, then

the Honour bestow'd upon them is only on the account of their Stations, which capacitate them to Imitate the Bounty of God; but no ways to their Persons, altogether neglecting to Improve that Capacity to those Blessed and Noble Ends, for which those High Stations are ordered and appointed by God.

It is remarkable to this purpose, That the Hebrew Word *NADIB*, signifying a Prince, or any great Person in an Eminent Station, is taken from the Word *NADAB*, which is to be Bountiful and Liberal in Bestowing Benefits on others, and in the strict and proper Signification of the Word, is as much as to say, a Bountiful or Liberal Person.

So that this sense of the word doth plainly illustrate what it is that makes a Prince, a great Man, or any Noble Person so indeed, as to have the Honour of his Station really and personally due to himself; and without which the Honour paid him, is only due to him for the sake of his Station, but no ways on his own Personal Account.

It is the very Essence of True Honour to be above in Obligations and Benefits; and to be uneasie, when they are forced to submit to the Receiving of higher Obligations and Benefits from others, than they are able to Equal or Repay.

And if this were well Remembred by Persons pretending to Honour, there would be less of oppressing Tenants by their Landlords, Soldiers by their Officers, Servants by their Masters, and less of all manner of exacing unreasonable Advantages, by those in Superior Power and Station, from those that are under them.

For,



For, it is plain from this true Notion of Honour, That a great Man, or any Honourable Person, or Gentleman, when taking advantage of the Necessity of a poor Tradesman, he doth wrest his Goods from him at an undervalue, so that the Noble Person hath more Benefit from the Tradesman by lowering the Value of his Goods, than the Tradesman hath from him by being his Customer: In that case, according to the true nature of Honour, The Noble Person, for a little Gain, sells the Dignity of his Station to the Tradesman, so far as relates to that Bargain. And the Tradesman thereby ~~becomes~~ really the Gentleman, as being above him in Obligation, and bestowing of Benefit; and the Gentleman meanly submits to the quality of the Tradesman, by receiving the Benefit of those Advantages from him without spitable Recompence.

*becomes*

Honour is generally look'd upon only with regard to its Height, tho' the Providence of God never raiseth any to such Elevations, but at the same time they are obliged by his revealed Will, to account it the chief part of their Honour, to bow down their Minds to the Consideration of such Objects of their Compassion and Favour, as they are by their High Stations, enabled to be helpful and comfortable, and to extend their Generosity to.

The Hebrew word *CABAD*, which is usually rendered in the Old Testament, To *Glorifie*, doth also signifie, To *make Heavy*.

And this Coincidence seemeth to have in it somewhat Hid and Mysterious, intimating that it is the true Glory of Persons in High Stations to bend down themselves and their Inclinations, with a Generous Design of being Useful and Beneficial to such below them, as stand  
in

in need of their Bounty : And that there is no true Honour but what is founded in Humility; as the Highest Superstructures must have the deepest Foundations to secure them from a Fall, agreeable to that of *Prov. 18. 12. Before Destruction the Heart of Man is Haughty, and before Honour is Humility.*

And this Mystical significancy seems to be corroborated by a word of an opposite sense, to wit, *KALAL*, so far as it signifies to be light, or of no weight, and also to be *VILE*, and Contemptible, meriting no Honour; which plainly points out the Lofly and Proud Person, who, being in a high Station, hath a Soul of no weight or Gravity, but is all Aloft, still minding and stretching to farther Elevations, without any generous or compassionate regard of those in mean Circumstances below them.

And this appears to be the Sense of one of the Words which the Hand wrote on the Wall over against *Belsazar*, while in his greatest Pomp and Glory; to wit, the Word, *TEKEL*, signifying to weigh in a Balance, which *Daniel*, directed by the Spirit of God, did interpret, *Thou art weigh'd in the Balance and found wanting.*

The meaning whereof is, God hath Raised thee to a very High and Eminent station, but thy Mind hath been altogether light, of no weight, and therefore Contemptible, like Feathers or Smoke; thou hast not made thy self Heavy, nor bowed down thy Soul to a Humble, Just, and Compassionate Consideration of those below thee; but in thy proud Elevation, hast looked over the *POOR* without regarding them, or taking pity upon them; and now God will have no pity upon thee in thy Distress, when robb'd of thy Kingdom, Glory and Riches, whereby

whereby thou mayst read thy Sin in thy judgment, in the word *TEKEL*. When the Balance is turned, and thou art brought down from thy Height, and art afflicted and in Want, like one of those poor Captive Jews, whom thou despisedst and neglectedst when raised up above them.

God hath so order'd by his Providence, That the most Estimable part of Matter, to wit, *GOLD*, is of all other parts the most Weighty, that is, of all others, doth with the strongest tendency press downward.

And so generally in all Languages, to say a thing is of great Weight, and to say it is very Valuable, and meriting great Respect and serious Consideration, are Terms of a like signification.

We may also observe a Figure agreeing with these Considerations, in the Ancient Custom ordered by God of Anointing Kings.

It being the proper Nature of Oyl to make the Parts Anointed with it, pliable and flexible, and thereby the fitter to be Bowed down.

Which Figurative Sense in that Ceremony, was illustrated by carrying the Oyl in a Horn, That the Person to be Inaugurated and Invested with Royal Authority, by Oyl, which naturally makes flexible; and by Oyl brought before him in a Horn, with the Point, that is, the Top or Head bended downward, might thereby learn and be instructed what God did Expect from him, of pliability of Temper, and a generous Humility inclining him to consider the Circumstances, Necessities and Hardships of all his Inferiors, even to the meanest degree, over whom he is raised up, to be their Ruler.

And all these Figures may be carried farther, to a Consideration of infinitely greater weight,



weight, than any of them; and wherein they do all effectually Center, as in their true Antitype, to wit, God's humbling Himself in Christ, to take our Nature in the quality of a Servant, and of one of no Reputation; of one Poor, having no Estate, and Living upon the CHARITY of others; and at last, which is the lowest of all other Humiliations, Humbling himself to the Death for our Redemption.

This State of Humiliation in Christ, and bowing himself so very low in Compassion and Love to Poor, Needy, Miserable Lost Man, was the True Cause why He got the Name *MESHAHH*, in Hebrew, which we express *Messiah*. That is, *Anointed*.

And the Affinity of the Verb *MASHAHH*, to *Anoint*, from whence that Name is deriv'd, to *SHAHH*, and *SHACHAH*, which signifie, to *Bow Down*, and *Depress*, doth Illustrate that Figure of *Pliableness*, and *Humbling*, and *Bowing Down*, which belongs, as I have shewed, to the Nature of Anointing.

And it is for the same Reason that this *MESIAH*, the Anointed, is also called *TSEMAHH*, that is, the *Branch*, because be the Tree never so high, the Branches usually Bend their Points, that is, their Heads downwards.

And indeed the Name *MSHIAH*, that is, The *MESSIAH*, hath by a Rule of the *KABALA*, known to the Jewish Rabbies, a Combination of these Hebrew Words, *SHHH*, *SHI*, and *MSHMI*. Whereby *MSHIAH*, the Name *MESIAH* doth with a wonderful suitableness to Him, who, by way of Eminence, got that Name from God, signifie, *One Anointed*, *Bowing down Himself*, and a *Gift from Heaven*.

These Observations may instruct us to know how we ought to Behave, if we would appear

to be real Christians. That is, The *Anointed of Christ*. For as MESSIAH, in the Hebrew, So *Christos*, in the Greek, signifies *Anointed*, to wit, Humble, Compassionate, Merciful, CHARITABLE, and Bowing down all our Elevations to the Consideration, and for the HELP and Comfort of the POOR and NEEDY.

And, by the way, it may seem proper here to touch at the Blindness of the Jews, who expect their MESSIAH to come in Pomp, Splendor, and the Highest State of Exaltation, which are contrary to the proper Sense and Significancy of the Name.

And that they do not take notice of the Mystery of the MESSIAH'S Humiliation figur'd in the Word *CABAD*, by which they express to *Glorifie God*, and properly also doth signify to *make Heavy*.

So that, whether they will Regard this great Mystery infolded in their own Language or not, yet we who own Christ as the MESSIAH in his State of Humiliation, before his State of Exaltation, may understand from what is said, That whenever we speak of *Glorifying God*, we ought to consider, That we can never Glorifie Him aright, but in the Conjunct Sense of the Word *CABAD*, that is, by *making him Heavy*, or considering him as *making himself Heavy*, or Humbling himself in Compassion to our Miseries, in the Person of the MESSIAH.

And this makes it plain, That it is impossible for Men to *Glorifie God*, but by considering him in Christ.

And hence it is, That Christ is said to be the *Glory of God*, because God only in Christ hath made Himself Heavy, and come down with Grace, Mercy, Love, and Bowels of Compassion, to Poor, Lost, and Ruined Man.

I shall offer but one Proof more to corroborate all I have said concerning the Confidence of the two Senses, To *Glorify* and to *make Heavy*, in the Verb *CABAD*; and to illustrate what I have asserted, That all these Figures, Center in Christ as the Chief Pattern of those COMPASSIONS, MERCIES, BOUNTY and CHARITY for which I am pleading.

It is in the last Verse of the Fiftieth Psalm, where we have it Rendred; *Whofo offereth Praise, Glorifieth me*; which indeed is true in so far as they are Offered with respect to Christ; but doth no ways Reach the Wonderful Myfterious Sense of the Hebrew Words, which are *ZOBĒAHH TODAH JECABEDANENI*, which in their Plain and Unconstrain'd Sense do signify in our Language, *A SACRIFICER OF PRAISE*, or *one SACRIFICING PRAISE*, shall *GLORIFY ME* or make me Heavy.

Than which I may say, there is not one Text of Scripture that doth more Emphatically and Irresistibly point out the Messiah Christ, with respect to his Humbling Himself even to Death, and making Himself a Sacrifice for our Sins.

For we may Remember that the Prophecy of Jacob concerning Judah, is, *Thou art he whom thy Brethren shall Praise*, understood both by Jews and Christians, to Refer to the Messiah, who was to come of the Tribe of Judah, so that there *PRAISE* signifies the Messiah; and in the place I have cited, God says, *A SACRIFICER of PRAISE*, or *one SACRIFICING PRAISE* shall *GLORIFY me*; which cannot be otherways rightly understood, than as a Prophecy Founded in the former, both wonderfully Terminating in Christ, as he offered *PRAISE*,  
that



that it, Himself a Sacrifice to God for our Sins.

I hope no Person loving this our Glorious Saviour, will be Displeas'd with any little Diversion I have been led unto by the Native Strain of my Discourse, to Hint at what may be of such Extraordinary Usefulness.

Especially considering that the Diversion is no ways Impertinent to the present Purpose, seeing all I have observed relating thereto, doth so very well agree in Supporting and Clearing my Argument, That it is the Praise of Praise, the Honour of Honour, and Glory of Glory, for Persons in Elevated Stations to make themselves Heavy, and to Stoop down and Humble themselves to a Compassionate Consideration of the Wants of the Poor and Needy, and to Provide Help and Relief for them, there being no Duty whereby Man acteth more like God, than This.

For all Government and Superiority of Station, being Originally Founded in the Authority, wherewith, after Sin had entred, the Man was by God Invested over the Woman in Marriage, *Thy desire shall be to thy Husband, and he shall Rule over thee*; we ought to consider that it was never intended thereby, That the Man in his Higher Post of Rule and Authority, should Slight the Woman, or less Esteem her because in a Lower Station; seeing we find that the Man is Commanded to give Honour to the Woman as the Weaker Vessel. And if we consider the many Precepts for Husbands to Love their Wives, we ought to Judge, That the Rule of the Man over the Woman, was never Ordered for overlooking her with Neglect, or making her any ways uneasy under it; but, if God's Commands are obey'd, while the Husband Rules his Wife, his Love to his Wife ought to Rule him.

And

And in like manner all Persons Vested with any other Government, Ruling, and Superiority of Station Founded in this Original, ought to consider, That they are under a like Obligation, tho' not in so Eminent a Degree, as in Marriage, to Manage all their Authority, with a Charitable Disposition of Love and Beneficence, and with Effectual Help, as Occasion requires, over all those of inferior Rank, as their Necessities do call for their assistance.

And after having so fully clear'd, That Acts of CHARITY and BOUNTY make us like unto God, and consequently, that we can do nothing that is more Praise-worthy, Honourable, and Glorious, or that is a surer Sign of a Noble and Generous Soul; It may not be impertinent, to put us here also in mind, That a Churlish, Needy Disposition, having nothing to spare for the Necessities of others, is so very Dishonourable, That it makes Great and Rich Persons not only Meaner, Less and more Contemptible than the poor Beggars whom they despise; but makes them like unto Beasts, each of which never knew any farther care than to provide for one, catching at all they can get for themselves, and for supplying their own Wants, without any regard had to the Wants of their fellow Creatures.

Which exactly agrees with the Name *CLI*, pronounced *KELI*, which in Hebrew signifies a Covetous or Avaritious Person: Which Word the Jewish Rabbies understand to be a Compound of two Words, *CL. LI. All for me*, which is the true Character of a Beast, and agrees exactly with the Words of the Churl *Nabal*, *Shall I take MY Bread, and MY Water, and MY Flesh, that I have killed for MY Shearers, and give it*

to Men, whom I know not whence they be, Sam.  
1. 25.

And further, this Disposition of Being averse from giving Help or Benefit, or doing good to others, makes Men in high Station *like the Devil*, who, tho' said to be *The God of this World*, and the Supreme Governour of many Spiritual Wickednesses in High Places; and he who *Ru- leth in the Children of Disobedience*, yet never did one good Office, or one Act of Compassion, or CHARITY, to any one of the Race of Mankind, from the Beginning of the World unto this Day.

And surely this is, and to a Right Judgment, will appear to be the worst Effect of a Low and Narrow Condition in the World, not that they live less splendidly, or less plentifully, but that they are Providentially restrained from the Honour and Blessedness of Communicating to the Necessities of others.

Tho' yet, if there be a willing Mind, we are told that it is Accepted, not according to what a Man hath not, but according to what he Hath.

And a Heart to give, tho' without power, is far preferable to a Power to Give, but without a Heart to give it.

Which want of Power also in those who are willing, may in a great measure be supply'd by fervent Prayers to God for the Poor, whom they cannot otherwise relieve.

I shall a little farther recommend this great Duty of CHARITY, as being an Act, not of Free-will, that we may, at our Liberty do or forbear, but as Being an Act of Justice, That we really Owe, and cannot without Injustice, deny to the Poor and Needy, as far as by *Provi- dence* we are Enabled.



*For God the Giver of all Good Things, of whom, All that are Rich and in Eminent Stations, Hold all their Estates and Promotion, hath Charged every one of them with this Debt as a *Debitum Fundi*, or Ground-Rent wherewith he hath Taxed them, which if they pay not in this Life, they must certainly pay dearly for it in the Life to come.*

This Justice of ALMS-GIVING, being as really due, and as justly Chargeable upon their Lands and Rents, by the Right of their Original Donation, as if one disposing an Estate to another out of Free Favour, should charge the same with so much a Year, payable to a School or Hospital.

And this Charge is, by the Spirit of God declared in plain terms.

*Charge them that are Rich in this World, That they be not High-minded, nor Trust in Uncertain Riches, but in the Living God, who giveth us Richly all things to Enjoy. That they do Good: That they be Rich in Good Works, ready to, Distribute, willing to Communicate, 1 Tim. 6.*

The Word that signifieth Justice or Righteousness in Hebrew, to wit, *TSEDAKAH*, doth also signifie CHARITY to the Poor, or ALMS-GIVING.

To this Sense of the Word, that Passage in *Psal. 112.9.* seems to refer, Whereof the true Favourart of God delighting greatly in his Commandments, it is said, *He hath Dispersed; He hath given to the Poor his Righteousness, (or JUSTICE, or ALMS-GIVING) is Established for ever. His Horn shall be Exalted with Honour.*

And likewise that *Prov. 8.* seems to have the same Reference, where WISDOM says: *I lead in the way of Righteousness.* (The same Word *TSEDAKAH* JUSTICE of CHARITY, or ALMS-

**ALMSGIVING**) and in the *Midst of the Paths of Judgment.* To cause those that love me to *Inherit Substance,* and I will fill their *Treasures.*

Which Promise annexed clears this Reference, Because of the many Promises, which God hath given in his Word, for increase of Riches by Almsgiving, more, and more frequently, than to all Acts of Obedience, to any other His Commandments.

Neither can we suppose any thing more Just, than that we should do to others, as we would have them do to us, if their and our Circumstances were mutually changed, according to Christ's command, *Matt. 7. Whatsoever you would that Men should do to you, do ye even so to them, for this is the Law and the Prophets.*

This Debt of Justice in **CHARITY** and **ALMSGIVING** is farther clear by that Precept, *Prov. 3. Withhold not Good from them to whom it is DUE, when it is in the Power of thine Hand to do it.*

Which also, is plainly and forcibly urged upon all those called **GODS**; that is, all in Authority, and Eminent Station, as a thing necessary for giving them a good Right to so High a Title of Dignity, *Psal. 82. Defend the Poor and Fatherless, do Justice to the Afflicted and Needy. Deliver the Poor and Needy; Rid them out of the Hand of the Wicked.*

I know that the Words, *Do Justice to the Afflicted,* and *Poor or Needy,* are commonly understood to command no more, but that common Justice be done them in their Causes of Judgment.

So *Pool's* Annotations on the Place, hath, *Justifie them,* to wit, when their Cause is just, and they are oppressed by a potent Adversary.

But this commandeth no more in favour of the **POOR**, than what is as much due to the **Rich**, who may be oppressed by a potent Adversary as well as they.

And it makes the Words immediately following a Tautology, which expressly commands their Deliverance from Wicked Oppressors.

Therefore I am of Opinion, That the Words *Do Justice to the Afflicted and Needy*, are a Precept Commanding Judges and those in Authority to do them the Justice which God hath made due to them from the Rich by ALMSGIVING, and thereby to provide Effectual Relief for them in their Afflictions by extreme Poverty.

And this Sense of the Words doth fitly agree with the words immediatly preceeding. *Defend the Poor and Fatherless*. The Word in the Hebrew is *Judge them*, pass a Sentence of Judgment; or Publick Act on their behalf. And immediately follows a Virtual Declaration of the Judgment they are to give forth in their favour, to wit; To do thou the Justice Which God hath made due to them, by causing their Wants to be supply'd out of the Abundance of the Rich.

And then follows the Precept, commanding *to deliver them from Wicked Oppressors*.

Which is no ways to be restricted either to open Violence, or to Unjust Legal persuits, but in other cases also, when the Laws of Man do not provide for that Mercy and Compassion to our Poor Brother, which the Law of God makes due to him.

As when a Rigid Creditor takes all the Advantages of Law against his Debtor, tho' very willing, but not able to Pay him, which, whatever the Law of Man allow in this nature, is flatly opposite to the Right of Justice made due to the POOR by God.

Which Practice makes the Saying of the Lord's Prayer a Mocking of God, both in the Creditor so acting, and in the Judge so Impowering him by the Authority of the Law, I mean,



in the Sight of God, tho' many Reasons may be pleaded, That all is just in the Sight of Man.

For the true Meaning of those Words in the Lord's Prayer. *Forgive us our Debts as we forgive our Debtors*; or as Luke hath it, *Forgive us our Sins, for we also forgive every one that is indebted to us*; doth no ways infer any Obligation upon a Creditor to forgive his Debtor able to pay: But the force of the Sense lies in the comparing our DEBTS to GOD with Man's DEBTS to us, concerning which we are to Consider,

That all the Race of Mankind, since the Fall of Adam, are Debtors to God's Justice by Original, Inherent, and Actual Sin; and to His Mercy by all the Receipts of His Bounty, that we ever Enjoy'd, but are all wholly Bankrupt, Insolvent, and Unable to pay.

This comparing therefore our Debts to God with Mens Debts to us, can no ways Infer any Supposition, That we ought to forgive Debts to those who Owe us, and are able to Pay, because that beareth no proportion with our Debts to God, who have nothing to pay.

But for Creditors to use the Rigour of the Law against their Debtors, no ways able to pay, plainly Answers the Case of our Debts to God, and so makes the Repeating that Prayer, by those so Acting: *Forgive us our Debts, as we forgive our Debtors*, a Virtual Praying to God, That their Sins and Debts they Owe to Him may never be Forgiven them.

So that here also we find Want of Compassion to the Poor Involving it self under a Terrible Doom, and Sentence of Eternal Damnation, even with the Declared Consent of the Guilty Party, tho' perhaps little Regarded by them.

And this leads me, in the next place to consider some of those more Eminent Judgments Recorded in Scripture, whereby God hath Testify'd his Indignation against Covetousness, neglect of the Poor, or any Violence and Oppression used against them.

The Fearful Destruction of *Sodom* by Fire and Brimstone Rained down from Heaven, is a Notable Instance of this Nature. One of the Causes whereof is Declared to have been: That they had Fulness of Bread, but did not strengthen the Hands of the POOR.

And here perhaps it may deserve our Notice, That the only Family preserved from that Destruction, was the Family of *LOT*: Who Providentially had for his Name the same Word whereby we signify *LOT* of *CHANCE*, with a very suitable Reference to the Nature of it, as before Explain'd.

Which Providence also is agreeable with that of *Deut. 32. 9. The Lords Portion is his People, Jacob the LOT of his Inheritance.*

*Churlish Nabal* is another Instance, who soon after his Refusing a Charitable Treatment out of his Abundance to *David* in his Want and Distress, was by God smitten with Death, and his Prudent Wife and Goods bestow'd upon *David*, whom a little before he had Despis'd and Calumniated.

The Terrible Judgments of God Pronounced by the Prophet *Elijah*, against *Ahab* and his House, for his Coveting *Naboth's* Vineyard, and taking it; and the Dreadful End of his Queen *Jezebel* concurring with him in that Matter, thrown over a Window, and Eaten by Dogs, and *Ahab's* Blood also licked by Dogs, is another signal Proof.

Likewise

Likewise the Curse upon *Gehazi* for his Covetousness Pronounced by his Prophet *Elisha*, That the Leprosie of *Naaman* should cleave to him, and to his Seed for ever, is another.

A Fifth is the wonderful Wrath of God Testified against all *Israel* for one Act of Covetousness in *Achan* mention'd *Josh. 7. 21.* and the Fearful End, which, by the Special Command of God, he and all his, were brought to thereby, Recorded in the 24th and 25th Verses of the same Chapter in these Words, *And Joshua and all Israel with him, took Achan the Son of Zereth, and the Silver, and the Garment, and the wedge of Gold, and his Sons, and his Daughters, and his Oxen, and his Asses, and his Sheep, and his Tent, and all that he had — And all Israel stoned him with Stones, and burned them with Fire, after they had stoned them with Stones.*

And *Belshazzar's* having the Frightful Message sent him by the Hand Writing on the Wall, and his being at the same time subdued by *Darius*, put from his Kingdom, and all his Wealth and Riches deliver'd into the Hands of his Enemies, had, amongst other Causes this special one of Neglecting the POOR, as I have Clear'd from the Word *TEKEL*, in the said Hand Writing, as signifying his Levity and want of Weight, not Bowing down, nor making himself Heavy, to consider and compassionate the POOR so far below him.

It appears also, That the Proud Elevation of his Father *Nebuchadnezzar* was Tainted with the same Foul and Provoking Ingredient of Neglecting the POOR; and want of Weight and Bending downward to take Consideration of them; for which he was not only put from his Kingdom, and from all his Eminence



and Glory, but driven from Men, to dwell with the Beasts of the Field, and eat Grass like Oxen, untill seven times should pass over him, and untill his Hairs were grown like Eagles Feathers, and his Nails like Birds Claws; which Daniel's Advice to him importeth; Break off thy Sins by Righteousness (TSEDAKAH Alms-giving) and thine Iniquities by shewing Mercy to the POOR, Dan. 4. 27.

It is also manifest, That Covetousness and this want of CHARITY to the POOR, was one of the chief Causes of the Captivity of the Jews in the Reign of Zedekiah, whereby their Persons, their Relations, their Estates and Riches were all in the Righteous Judgment of God for that Sin, given into the Hands of their Enemies the Caldeans, and they brought under all those Sore and Grievous, and Long Afflictions, whereof we have a large Account in the Lamentations of Jeremy.

And that the Cause was, as I have affirm'd, I give for Proof, Jerem. 6. 11. *I am full of the Fury of the Lord; I am weary with holding in; I will pour it out upon the Children abroad, and upon the Assembly of young Men together; for even the Husband with the Wife shall be taken, the Aged with him, that is full of Days.*

*And their Houses shall be turned unto others, with their Fields, and Wives together, for I will stretch out my Hand upon the Inhabitants of the Land, saith the Lord: For from the least of them even to the greatest of them, every one is given to COVETOUSNESS.*

And further, Chap. 5. 28. *They are waxen Fat, they shine; yea, they overpass the Deeds of the Wicked; they JUDGE not the CAUSE of the FATHERLESS, yet they Prosper; and the RIGHT of the NEEDY do they not JUDGE.*

And

And here I cannot but take notice of the Coincidency of Providence, That this fore Captivity of the *Jews*, for the Cause mention'd was Ordered to fall out in the Days of a King Ruling, that People having the Name *Zedekiah*, in the *Hebrew* Letters it is *TSDKIH*, which according to the Rule of the Jewish *KABALA* called *TSIRUPH*, containeth the Value of these Words, *IDH TSDKH*, which signifies to throw away, and far remove from One the Justice of *ALMS-GIVING*: Or, he threw away, or Removed far from him the *JUSTICE* of *ALMSGIVING*.

And otherways the Name *TSDKIH*, that is *Zedekiah*, hath in direct Significancy the Value of those two Words *TSDK. IH*, that is, The Lord is *JUST* or *RIGHTEOUS*.

So that the Name one way Figures the Guilt, and another way Declares the Righteous Judgment of God in Punishing it as He did.

And this Furnisheth us with an Excellent Consideration, relating to the foremention'd Word *TSDKH*, pronounced *TSEDAKAH*, signifying Justice or Righteousness, and also *ALMSGIVING*, That there is no doubt, a Reference to this Twofold Significancy of that Word, in what we have Declared, *Heb. 6. 10. For God is not UNRIGHTEOUS to Forget your Work, and Labour of LOVE, which you have shewed towards his Name, in that ye have Ministered to the Saints, and do Minister,*

Whereby upon the certainty of the *RIGHTEOUSNESS* of God, we are Assured of a Reward from Him for the *RIGHTEOUSNESS* of *ALMSGIVING*.

So on the other Hand there must be a like necessary Consequence, Founded upon the same **RIGHTEOUSNESS** of God, That certainly at one time or another His Just Judgments will Heavily fall upon the Covetous, and those who being destitute of **CHARITY** to their Neighbours, have made no Conscience of this Justice of **ALMSGIVING**, which the Righteous God hath made due to them.

Another most sad Instance of the Heavy Plague of God's Wrath against Covetousness, and not caring for the **POOR**, is that of *Judas*, who for that Sin, was in the Righteous Judgment of God, given over in the Power of *Satan*, who by this Sin of *Covetousness*, Tempted him and Prevail'd with him first to be a Thief, and to steal the Money, wherewith he was Entrusted, and thereafter to Sell and Betray his Master, Christ Jesus, for thirty pieces of Silver.

Of this *Judas*, his Covetousness and not caring for the **POOR** we have a particular Account, upon the occasion of his Hypocritical pretending to Favour the **POOR**: *When Mary Anointed Christ's Feet with the costly spikenard Ointment, by his questioning why it was not Sold for Three Hundred Pence, and given to the POOR, John 12. 5.*

To which it is subjoyn'd in the next Verse, this he said, *not that he cared for the POOR, but because he was a Thief, and had the Bag, and bore what was put therein.*

Of this Wretch, his Dreadful End, we are told, That in Despair he Hang'd himself; and farther *Acts 1. 18.* That as it seems in this Act of Self-Murder, *falling headlong he Burst asunder in the midst, and all his Bowels gushed out.*

But



But to Conclude these Instances, I shall Beg the Readers Patience a little, for Clearing by very strong Arguments, tho' somewhat Uncommon, That the two great Destructions of the World, first by WATER, and at last by FIRE, have had and are to have the want of CHARITY, and the Neglect of the POOR, for one of the Principal Causes of them.

Concerning the First, we are told *Gen. 6.* what the Cause of the Deluge was, whereby the whole Race of Mankind, except eight Persons saved in *Noah's Ark*, were swept from the Face of the Earth, and utterly Destroyed. To wit,

The Earth was *CORRUPT* before God, and filled with *VIOLENCE*: *And God looked upon the Earth, and Behold it was Corrupt; for all Flesh had Corrupted his way upon the Earth; and God said unto Noah, The end of all Flesh is come before me, for the Earth is filled with VIOLENCE, &c.*

Now, if I make it appear that *CORRUPTION* and *VIOLENCE*, do particularly Point at and Figure the want of *Charity* and *Compassion* to the POOR by *ALMSGIVING*, I shall thereby sufficiently prove that this Sin was specially Marked in the Old World by the *Corruption* and *Violence* wherewith they are Charged, as the Cause of the Flood.

For Clearing this Hypothesis, we are to consider, That *Corruption* is the Cause of *Unclean-ness*, and a Synonymous Term with it, and that the want of CHARITY supposeth an *Unclean-ness* in all our Actions, purgable by *ALMSGIVING*, we are Taught by that saying of Christ to the *Pharisees*, Zealous of outward Washings, but inwardly full of sordid Covetousness: *Give Alms of what ye have, and behold all Things are Clean unto you, Luke 11.*

And

And his Precept, *Luke 12. To provide by ALMSGIVING Treasure in Heaven, where the Moth doth not Corrupt, and where it is likewise said, no Unclean thing can enter, doth further Illustrate the same Figure.*

Which sense of the Word *Corrupt* is also notably Evident, by duly Considering the 14th Psalm, where we find, *The Fool hath said in his Heart there is no God; in the Hebrew it is NABAL hath said in his Heart there is no God, being the same Word that was the Name of that Wretched Miser a little before Nam'd, who grudged to give out of his Abundance some small Assistance and Supply to David in his Necessity.*

*Nabal* indeed signifies a Fool, but in no sense more reasonably applicable, than to such a fordid Temper, wherewith *Nabal* was Plagued by the Devil, and Plagued for it by God.

But I incline to Believe, That *David* was Directed by the Spirit of God in Writing this Psalm, to a particular Consideration of Persons, such as *Nabal* was, who in reality are Worshippers of Mammon, and put their Trust in no other God but their Riches; for which cause it is that *Covetousness* in the Gospel is called *Idolatry*.

And this I the rather suppose, because the Name of *David*, to whom he was so unjustly Churlish, doth in the *Hebrew* signify LOVE, which is all one with CHARITY, in all Places of the New Testament, and most Eminently in the 12th and 13th of the First of the *Corinthians*, where CHARITY so often mention'd is the same Word *AGAPE*, in the Original *Greek*, which in other places is Interpreted LOVE.

And

And as the Jews were of Old greatly inclin'd to Observe and Fold up Mysteries in Numbers and Figures; it seems reasonable to Judge, That *David* did Pen this *Psalms* about the Corruption, Filthiness, and Uncleaness which is Antitypically in Base and Sordid Covetousness, and want of CHARITY, with a special Regard to the Number 14, wherewith it is Marked.

Because this Number 14, is noted in *Hebrew* by two Letters *I. D.* which do signify Power, Faculty, or Capacity of doing; also Help and Counsel, and likewise the Hand,

Which Exhibits a very proper Figure for Giving, seeing it is by the Hand the Natural Instrument of Giving, whereby we actually Bestow all our Bounty.

And then the other Significations of the same Two Letters, do shew a Power, Faculty and Ability to give Help, where it is wanting.

From the Consideration of which Figures, *David* takes a fit Opportunity to Declare what Filthy and Unclean Creatures they must be, unto whom God hath given Power and Ability to give Help, and Hands wherewith to Bestow it, for the Relief of their Brethren in Want and Distress; and yet by a sordid Covetousness, shut up their Hearts, Eyes, and Hands from all Compassion and Regard of them in their Necessities.

Of those having this Base Disposition and Practise, it is said, *They are Corrupt: They have done Abominable Works.*

The Words in the strict Sense of the *Hebrew*, are: *They have made Corrupt, or have Corrupted: They have made Abominable, or Loathsome; a Work or Action;* for the Word is in the singular



lar Number, and so may more properly refer to the particular Sin of Covetousness, and Defect of CHARITY.

Which Reference becomes the more Evident, if we take notice, That the Word there used, *GNALILAH*, signifies not only a *Work* or *Action*, but often also a *Fraudulent, Vicious, Contemptible* and *Shameful Fact*; whereby it more plainly agrees with the Verbs, *To make Corrupt* and *Abominable*, which are Applied to it.

Here Observe, That the Word *are Corrupt*, or rather have *Corrupted*, is the same that is used to Express the Sin of the Old World, which brought the Deluge upon them. *Gen. 6. The Earth was Corrupt, and all Flesh had Corrupted his Way upon the Earth.*

And suitable to what I have observed, That *Corruption* is the cause of *Filthy* and *Loathsome Uncleanness*; we have here a Verb, signifying to make *Loathsome*, added to the Verb signifying to *Corrupt*.

Which Significancy is yet more emphatically expressed in the Third Verse: *They are altogether become Filthy.* The Word in the Original doth properly signify: *They stink with Rottenness or Corruption.*

And seeing all this relateth to the Fool called *Nabal*, the Name of the Churl above mention'd. Those Expressions of *Corruption*, and *Abominable*, and *Stinking Filthiness*, seem to have a special Reference to the Affinity which the Word *Nebalah* hath to *Nabal*, from which it is derived, signifying a *Corrupted and Stinking Dead Corps*.

Here we may with Admiration Observe, how certain it must be, That the Scriptures of Truth are, tho' at great distances of Time, all dictated by one and the same Spirit.

Seeing

Seeing we find in the *Nabal*, concerning whom this Psalm was penn'd, the same Sin marked with the same Qualities, for which many hundred Years before it is declared, That the World was destroy'd by the Flood.

And that all the *Corruption, Filth, and Stink* there and here mention'd, doth specially and eminently denote the Base Sin of Covetousness, and Defect of Love and CHARITY towards the POOR, is plain from the sixth Verse: *Ye have shamed the Counsel of the Poor, because the Lord is his Refuge.*

The proper Sense of the Original is: *Ye have made shameful*; Ye have put Shame, Disgrace, and Contempt upon the Counsel of the POOR. That *Jehovah* is his Refuge, or Place to which he betaketh him, to trust in with Hope and Confidence of Relief; for the word *Refuge* there used, hath all this significancy from the Verb which is its Root.

Thus the Counsel of the POOR here, accounted by the Fool *Nabal*, a shameful and contemptible thing, is that very Counsel which is the most Just, most Reasonable, and most proper to their Circumstances, that it is possible for them to take. To wit, after serious Consulting with themselves, That seeing they have no Estate, Lands nor Rents, no profitable Employment, no Bountiful Friend, no Trade nor Wealth, whereby they can propose any comfortable Subsistence to themselves; at length they conclude and Resolve to flee to God, and to his Infinite Bounty and Mercies in Jesus Christ, as the Best Refuge they can betake themselves to, and the surest to put their Trust in.

But to illustrate further, That the mention'd Expressions in this Psalm, and in the sixth of *Genesis* relating to Corruption, Abominable Filthiness,

thiness, and Stink, are ordered to point out the Defect of Love to our Neighbour, by the want of effectual CHARITY and ALMSGIVING, This is Manifest by considering how frequently the Holy Ghost in the Scripture doth speak of CHARITY and ALMSGIVING, as having the direct Qualities of Cleanness, Purity, Undefiledness, and Sweet Savour.

As particularly the Places before Cited, to wit, where Christ says: *Give Alms of what you have, and behold, all things are Clean unto you.*

And that other Precept of Christ, *To provide by Alms Treasure, in Heaven, where the Moth doth not Corrupt; where also no Unclean thing can Enter.*

That also of James, Chap. 1. *Pure Religion, and Undefiled before God, and the Father, is this, To Visit the Widow and Fatherless in their Affliction.*

And that Philip 4. Where this CHARITY of ALMSGIVING is said to be: *An Odour of a Sweet Smell: A Sacrifice acceptable, well pleasing to God.*

And it deserves our Notice, That the word *Nabal*, in this Psalm, to which so many Characters of *Uncleanness* are apply'd, is *Laban*, Reverse or red Backward, which signifies to be White, Pure, and Clean.

There being many Figures of this kind in the *Hebrew* Tongue, whereby the Inverting a Word, and Reading it Backward, gives it a quite contrary Sense, as *ABD* to Fail and Perish, *DBA* strength, *ARI* a Lyon, *IRA* to be Fearful; *LEBAB* the Heart, also Heartlove, and Affection; *Babel* the Name of Idolaters, and greatest Enemies of the People of God, properly Marked by a Name opposite to LOVE, which is the peculiar Character of the Favourites of Heaven: And the like Inversion is  
found



found in the *Latin* Tongue, in the Name *Roma*, which is *Amor*, read Backward signifying LOVE in the same Language, which Consideration hath its own Weight, amongst those Arguments, whereby *Roma*, that is *Rome*, is concluded to be the Spiritual *Babel*: Especially seeing the LOVE of Marriage Instituted by God, is by that Church Prohibited to all its Clergy, as an Unclean Thing.

Now seeing *Nabal* Importing so much Corruption, Filth, and Uncleanness by the Want of Love, is turned to a direct contrary Sense in the Word *Laban*, to be White, Pure, and Clean: I cannot here pass by the taking Notice of that Expression *Rev. 19. Concerning the Bride, the Lamb's Wife*, figuring the whole Members of Christ's Mystical Body, and Church of True Believers, *through a lively Faith working by LOVE*; and to Her it was granted, That she should be Arrayed in fine Linnen, Clean and White, for the fine Linnen is the Righteousness, (to wit, the *TSEDAKAH* before mention'd) of the Saints.

Where according to what hath been Cleared concerning these Figures: The Linnen Fine, White, and Clean, doth undoubtedly signify, the Perfection of Ardent LOVE amongst that Heavenly Company, whereby there shall be a full and free Communication amongst them of all good, desirable, and pleasant Gifts of God, which every one of them doth particularly possess. For pure LOVE is figur'd by Cleanness, as Lust, on the contrary is always by Uncleanness.

I shall only on this Subject farther Observe, That *Zachens*, the only Person Marked in the Word of God, most Eminent in Works of  
 E CHARITY,

CHARITY, as giving the half of all his Goods to the POOR; the only Person, to whose House Christ invited himself, after He had figur'd in him the *Heaviness*, whereof I have Treated, by calling him down from the Height of a Tree, and the Master of the one House and Family, concerning which Christ openly and expressly Declared, That He had brought Salvation to it, had his Name *Zachew*, from the Hebrew word *ZACH*, which signifies Unde-filed, Pure, and Clean.

These Considerations do fully satisfy Me; That the being Corrupt and Corrupting their ways, and consequently making them all Unclean and Filthy in the sight of God, was the want of LOVE, CHARITY, and ALMSGIVING in those, who were destroy'd by the Flood of *Noah*.

Which *Corruption* and *Uncleanness* by want of *TSEDAKAH*, the Justice or Righteousness of CHARITY by ALMSGIVING in the Old World, had in the Righteous Judgment of God, a very suitable Punishment Inflicted upon it, to wit, their Destruction by WATER, which is that Element appointed by God, amongst other Uses, chiefly to Wash away *Uncleanness*, so that their Sin, as I have Charg'd it, may in some Measure be cleared, by considering the very Nature of the Judgment, wherewith it was Punished.

Again as to *Violence*, which is Rapine, or a Forcible taking away, or Detaining from our Neighbour, what is Justly His, or by us Due to Him, there can be no Instance, wherein this is more Effectually, or more Sinfully done, or with greater Provocation of the Wrath of God, against the Actor, than when the Poor are Oppressed with *Violent* and *Uncharitable Exactions*.

ings, or Robbed of the *TSEDAKAH*, the Justice or Righteousness of *ALMSGIVING*, which God hath made due to them.

And indeed there is no word in the Hebrew Tongue, more directly Opposite and Contrary to *TSEDAKAH*, than the word *HAMES*, which in the place Cited is used to Express Violence, as we have it rendred.

And I cannot here Omit to take Notice of a Consideration, which by occasion of the other doth Occur to Me.

That perhaps, with a particular Regard to this Opposition of sense in the word *TSEDAKAH*, that is, *Tsedakah*, Almsgiving, or Righteousness, or Justice of Almsgiving, and *HAMES*, that is, *Hames*, Violence, it hath been Ordered by the Providence of God, That our word *ALMS*, for the Hebrew *TSEDAKAH*; the Letter *HETH* being sometime Transfer'd by *E* in other Languages, as in *Enoch*, or Omitted as in *Bethesda*; so *ALMS* may be for *HALMS*, or *ALMHS*, containing these two Hebrew words *LA HMS*, that is, *Not Violence*, or *No Violence*.

From which also may be Drawn this certain Conclusion, That Violence and Almsgiving, are in their distinct Natures, so downright contrary to one another, that were there is no Almsgiving, there is as certainly Violence, as where there is Violence, there certainly no Almsgiving is to be Expected.

And as to the last Destruction of the World by FIRE, there is not only the same reference to Uncleaness, seeing those things that cannot be Purify'd by WATER, as Mettals from their Dross, are Purged by FIRE; but Christ's own Words, *Matth. 25.* tells us, That this Judgment of Eternal Fire at the last Day, prepared for the



*Wicked*, is to be openly declared a Punishment, for their want of CHARITY to his POOR.

And as these more great and universal Judgments of God upon Mankind have had, and are to have a special Regard to the want of CHARITY, and of the Justice, as well as Mercy of ALMSGIVING, it may also be very reasonable to suppose, That the particular Judgments falling upon Persons and Families, are often ordered with a particular Eye of God upon the same Sin, tho' perhaps by few taken Notice of.

Especially those Afflictions and Punishments, whereby Money and Riches are providentially Diminished another way, which Bestow'd in whole or in part upon the POOR, might have brought great Blessings on them and their Families.

Of this kind we may reckon all Thefts, Robberies, accidental Loosing of any valuable thing, all casual losses by Shipwrack or FIRE, Fraud or Circumvention, all unexpected Expences by Sicknes or Vexatious Law-Suits, all contingent deprivation of Profit by any thing; and when to narrow gathering Parents, without Acts of CHARITY and Compassion on the Poor spend-thrift Children, succeed, squandering away all their Riches, and ruining their Families.

Tho', in so considering these Providences, we are still to take care, That we Judge not Persons under those Afflictions, greater Sinners by want of CHARITY, than others, or than our selves; but that we still Remember what Christ tells us concerning those on whom the Tower of Siloam fell, *That they were not greater Sinners than others, but that if we Repent not, we shall all likewise Perish.*

Only

Only what I have mention'd may be a very fit Object of Meditation and Humiliation, not only in those so Afflicted, but in those also, who being equally Guilty in the sight of God, have yet by His free Mercies escaped the like Calamities.

And to this, I must add, That there can be no particular Consideration more proper for Governours in the case of Losses by Victories, and prevailing of Enemies; and in the case of an Expensive War, and all National Losses by it at Sea and Land, than to remember the Cries of the POOR, and seriously to Reflect what was wanting in their Duty towards them.

After those Instances of the Judgments of God upon the want of CHARITY, I come now to point at some of the more Remarkable Threatnings in the Word of God, with the Truth whereof they Agree.

The Tenth Psalm is on this Head very observable, wherein all the other Characters of the Wicked there mention'd, principally Terminate in their Neglect, Contempt and Oppression of the POOR, which God takes as done against Himself.

There we are told of the Wicked as their Chief Character. *The Wicked in his Pride, doth persecute the Poor. The Wicked boasteth of his Hearts desire, and Blesseth the Covetous whom the Lord abhorreth.*

Here I must take notice, That these words in the Original: *Whom the Lord Abhorreth*, are so Expressed, That they may be Rendred either so as they are in our Translation, or *Who Abhorreth the Lord*.

And certainly the Interpretation is equally True on both sides. It being a sure Truth, That every Covetous Person is not more really

*Abhorred of God, than they themselves do really Abhor God.*

Seeing the very Nature of God, which is Love, inclining Him to such innumerable Acts of Beneficence, Bounty, Liberality and free CHARITY, the Effects whereof all His Creatures are Every Day partaking of, must as certainly be an Abhorrence to the Covetous, as Covetousness is opposite to Infinite Bounty.

With this doth Agree the like saying concerning the Wicked in the Thirteenth Verse, *Wherefore doth the Wicked contemn God?*

Namely, the Wicked all along pointed at in this Psalm, as a Contemner of the POOR. Beginning as I have cited, and Ending: *Lord, thou hast heard the Desire of the Humble, thou wilt prepare their Heart; thou wilt cause thine Ear to hear. To judge the Fatherless, and the Oppressed, That the Men of the Earth may no more Oppress.*

Which declares the Relieving of the Poor, and the Judgment of God upon their Oppressors, Denying the Justice due to them, according to the Threatning a little before: *Thou hast seen it, for thou beholdest Mischief and Spire, to requite it with thy Hand. The Poor committeth himself unto thee: Thou art the Helper of the Fatherless.*

Prov. 20. It is said, *Whoso stoppeth his Ears at the Cry of the Poor, he also shall cry himself, but shall not be heard.*

And Proverbs 11. *He that withholdeth Corn, to wit, from Selling it, for the Relief of the Poor, the People shall Curse him.*

Mark 10. 24. Christ says, *How hard is it for them that trust in Riches, to enter into the Kingdom of God: It is easier for a Cammel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of God; to wit, as trust-*  
ing



ing in his Riches, with a Neglect of the POOR.

The Apostle James tells us, Ch. 2. 13. *He shall have Judgment without Mercy, that hath shewed no Mercy.*

And Chap. 5. *Go to now, ye Rich Men, Weep and Howl, for your Miseries that shall come upon you.*

*Your Riches are Corrupted, and your Garments are Moth-eaten: Your Gold and Silver is Cankered, and the Rust of them shall be a Witness against you, and shall eat your Flesh, as it were Fire. Ye have heaped Treasure together for the last days.*

All which is commonly understood to be so many Curses, upon the Covetous Rich, whose narrow Hearts Restrain them from Acts of Love, Bounty, and ALMS-GIVING to their Brethren in Want.

And this Reference is the more evident, That here we find Characters of Uncleaness upon their Riches, by *Corrupting*, being *Moth-eaten*, and *Cankering* of their Gold and Silver with *Rust*; of which Figures, as denoting an Opposition to CHARITY, and ALMS-Giving, I have a little before fully Treated.

The Danger of Riches also, when not made Clean to us by CHARITY and ALMS-GIVING, the Opposites of Covetousness is notably express'd in 1 Tim. 6. 9. *But they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown men in Destruction and Perdition. For the Love of Money is the Root of all Evil, which while some Coveted, they have erred from the Faith, and pierced themselves through with many Sorrows.*

And seeing the whole Law of God, and all the Commands and Precepts thereof, are summed up in the Great Commandment, *To love the Lord our God with all our Hearts, Mind, and*

*Strength*; and in the other which is like unto it. *To Love our Neighbours as our selves.* On which Christ hath declar'd, That the whole Law and the Prophets do depend; and that seeing we can have no true Love to God, unless proved by *Love to our Neighbours*, that nothing doth so effectually manifest our Love to our Neighbour, as our Acts of CHARITY, and being ready to help them in their Wants and Distress, according to our Ability, as hath before been Asserted, we may thence certainly conclude, That all the Curses mention'd in the 28th of *Deut.* are directed with a special Regard to; and must, fall heavy upon the want of Love to our Neighbour testify'd by CHARITY, and ALMS-GIVING; as *Cursed shalt thou be in the City, and Cursed shalt thou be in the Field.*

*Cursed shall be thy Basket, and thy Store.*

*Cursed shall be the Fruit of thy Body, and the Fruit of thy Land, the Increase of thy Kine, and the Flocks of thy Sheep.*

*Cursed shalt thou be when thou comest in, and cursed shalt thou be, when thou goest out, &c.* Agreeing with that, *Prov. 28. 27. He that hideth his Eyes from the Poor, shall have many a Curse.*

All which Curses are finally to Terminate in that Dreadful Doom of the Last day of Judgment, which Christ is to pronounce against the Uncharitable Restraining their Regard, Compassions, and Help from his POOR in their Necessities and Wants. *Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels, as is to be seen more at large, Math. the 25th.*

Next it seems Fit, That in the Progress of this Discourse, I should on the other Hand give some Account of the more Remarkable Instances of

of the Blessing of God upon Acts of Charity, and thereafter of the Promises annexed to it for its Encouragement in the Holy Scriptures.

As to the first, the Extraordinary Blessing of God, with respect to Increase of Riches, that came upon *Jacob*, after Vowing his Vow, that of all that God should give him, he would give the Tenth to God, that is Consecrate it, for Pious and Charitable Uses, Is one Eminent Instance of the Truth of what I have asserted concerning the certain Blessed Effects, and Consequences of the Duty of Charity, on those who are Blessed of God, to be the Happy-Instruments of it.

Another Notable Instance is the Glorious Deliverance of *Job* out of his great Troubles, and the great Blessings of God, in which they Terminated, and particularly the Restoring him Double all his Wealth and Substance which he had lost.

Of whose charitable Disposition and Practice, we have an Account *Chap. 29.* 'When the Ear  
'heard me, then it Blessed me, and when the  
'Eye saw me, it gave Witness to me. Because  
'I deliver'd the POOR that cried and the Fatherless, and him that had none to help him.

'The Blessing of him that was ready to Perish  
'came upon me; and I caused the Widow's Heart  
'to sing for Joy. I put on RIGHTEOUSNESS,  
'and it cloathed me; my Judgment was as a Robe  
'and Diadem. I was Eyes to the Blind, and Feet  
'was I to the Lame. I was a Father to the POOR,  
'and the cause that I know not I searched out.  
'And I broke the Jaws of the Wicked, and pluckt  
'the Spoil out of his Teeth, with divers Accounts of the Like Nature in *Chap. 31.*



In *Chron.* 29. We have an Account of that Noble Free-Will Offering or CONTRIBUTION, for the Service of GOD, and Building the Temple, CONTRIBUTED by *David*, and the Princes of *Israel*, Who are said to have Offered Willingly to the Lord, Rejoycing with Great Joy.

On which Occasion *David* broke forth into those Notable Expressions in Praising God, as a Remarkable Example. Teaching all who are Blessed with a Heart and Ability, to Offer their Charity for the Service of God, to Bless him, that they have it to give, and that they have a Heart to give it.

Blessed be thou Lord God of *Israel* our Father for ever and ever. Thine O Lord is the GREATNESS, and the POWER, and the GLORY, and the VICTORY, and the Majesty. For all that is in the Heaven, and in the Earth is thine. Thine is the Kingdom O Lord, and thou art Exalted as Head above all. Both Riches and Honour come of thee, and thou Reignest over all, and in thine hand is Power and Might, and in thine hand it is, to make great, and to give Strength unto all.

A little after this Free, Liberal, and joyful Contribution for the Service of God, we find such a large and Bountiful Blessing of God, with Regard to increase of Riches, as was never known in the World before nor since, to wit in the Days of *Solomon*, who made Silver in *Jerusalem*, as Stones, and Cedar Trees, as the Sycamore Trees, that are in the low Plains, in Abundance, and who in GLORY, and Riches, and Wealth of his People Exceeded all Kings, that ever were on the Earth, 2 *Chron.* 9.

The Miraculous Blessings of God, upon the Widow of *Zarephath*, for a Cup of Water

Water, and a Morfel of Bread, which in Charity She gave the Prophet *Elijah*, when her self was in a Condition ready to starve for want, is another Instance.

For which God Blessed her by preserving both Her and Her Son from Death, in the violent Famine, that was then in the Land; By a Miraculous Increase of a Handful of Meal, She had only then Remaining; and by a like Miraculous Increase of a little Oyl in a Cruise, the Meal and Oyl being only sufficient for one Meal to Her and Her Son, was so multiplyed by Miracle, as to serve them both abundantly, and also *Elijah* for three Years and a Half.

A like Instance is that of the *Shunamite*, who for her Charitable Treatment of the Prophet *Elisha*, was Blessed with a Son, after her long Barrenness and Her Husband's Age, had made Her Hopeless of Issue. Had the same Son Miraculously Restored to Her, after he was Dead.

2 *Kings*. 4. Also was Warned by the Prophet to go where She might have Food during the Seven Years Famine; and after her Return, the King upon Cognizance, that She was the Person that Entertain'd *Elisha*, and for whom he had done such Wonderful things, ordered the Restoring to her not only Her House and her Land, which She had lost by Absence in the time of the Famine, but also all the Fruit of Her Land, from the time that She left it unto that Day. 2 *Kings*. 8.

Another Instance is that of *Zacheus*, who is marked in the Scripture as a RICH Man, while at the same time, we find that he gave the one Half of all his Goods to the POOR.

This is indeed a very Eminent Proof of the Wonderful Effect of Charity with respect to Increase, by God's Blessing, on our Diminishing it,

it, for the Relief of the Poor in their Necessities.

And we find that soon after Christ's Resurrection and Ascension, That most Extraordinary Instance of Charity in his Disciples, whereby they disposed of all their Property for Common use, *Acts. 2.* was Blessed with such Influences of the Holy Ghost, such Success in Converting others, such Power of working Miracles, such Joy in Christian Fellowship, and such Miraculous Deliverances from the designs of their Enemies, which either did accompany, or soon follow after that Universal Communication of Property, as do sufficiently prove it to have been greatly approved and Blessed of God, tho' perhaps appropriated only to that time, for illustrating the Resurrection of Christ, and looks so like Heaven, that we are not to expect any Instance of that Nature in the same Degree, untill we come there, where amongst other Effects of our Glorious Change into the Image of Christ, we shall have our LOVE made perfect, and so in all things equally extensive, and fervent towards our Neighbours, as towards our selves.

*Cornelius*, of whom we read, *Acts. 10.* was the first of all the Gentiles, whom God Honoured with sending the Gospel of Jesus Christ to him and his Household, by a special Commission to the Apostle *Peter* for that End.

This Man's Character we find to be, That he was a devout Man, one that feared God with all his House, and that he gave much Alms to the POOR, and Prayed to God always.

And having the Honour also of having an Angel sent him from God, to warn him about sending for *Peter* to be Instructed by him, he is told by the same Angel, as an Introductory to that great



great Favour, which God was to bestow upon him and his House, by the Ministry of Peter, *Thy Prayers and thine Alms are come up for a Memorial before God.*

And Christs Honouring the Poor Widow so much for throwing in her Mite, as to Extol her CHARITY above that of all the Rich, by taking Notice that she had given in Alms, even all that she had, is another remarkable Proof, how acceptable to God, and how much regarded by Him, are Works of CHARITY and ALMS-GIVING, tho' in the smallest Quantity, when our Ability can Reach no farther.

I shall conclude these Instances of the Blessings of God upon CHARITY, by calling to mind that most eminent one of all the rest: That the Last Judgment Introductory of True Believers into all the Joys and Eternal Blessings of Heaven is to be finally passed, and openly declared with a special and exprefs Regard to Acts of Charity towards Christ's POOR, which He takes as done unto Himself.

*I was Hungry, and ye gave me Meat; Thirsty, and ye gave me Drink; a Stranger, and ye took me in; naked, and ye cloathed me; Sick, and ye visited me; in Prison, and ye came unto me.*

Next I come to those Texts of Scripture which, in Agreement with the mention'd Instances, do most plainly declare the Blessedness of CHARITY, and ALMS-GIVING, and the Blessed Effects which, with assurance of God's Acceptance and Favour may be expected therefrom, by those who make Conscience of that great Duty.

I Begin with that great Religious Paradox to Humane apprehension, tho' the Words of Christ; *It is more Blessed to Give, than to Receive.* Of which I have before Treated.

*Blessed*

*Blessed are the Merciful, for they shall obtain Mercy, Matt. 5.*

*He that hath Mercy on the Poor, happy is he, Prov. 14.*

*Blessing shall be upon the Head of him that Sellerh his Corn, to wit for Relief of the POOR, Prov. 11.*

*He that hath a Bountiful Eye shall be Blessed, for he giveth of his Bread to the poor. Prov. 22. 9.*

Divers Blessings upon the Merciful, ready to Lend and to Disperse amongst the POOR: and also upon their Seed after them: in the 37th and the 112th Psalms.

*Deuter. 15.* Several Acts of CHARITY and Compassion towards the POOR, are commanded, as before hath been Cited, and at the End it is Added: *Thou shalt surely give him, and thine Heart shall not be grieved, when thou givest unto him: Because, that For this thing the Lord thy God shall Bless thee in all thy Works, and in all that thou puttest thy Hand unto.*

And as I have formerly clear'd, That all the Curses in the 28th of Deuter. are declared against the Wicked, with a special Regard to their want of CHARITY; so it followeth, That on the other Hand, all the great Blessings there pronounc'd, do in a peculiar manner belong to those who testifie their Love to God, by their Love to their Neighbour, with Compassions, and help to them in their Wants and Necessities.

The 41 Psalm, *Blessed is he that considereth the Poor.* Or prudently regardeth the POOR, as the Original Word Importeth: To which Blessedness of the Considerer Promises are there annexed, of *Deliverance in time of Trouble.*

That he shall be preserved and kept alive, being a Promise of long Life, or at least longer, than otherways it would have been. That

That he shall be blessed upon the Earth.  
That God will not give him up to the Will  
of his Enemies.

That the Lord will strengthen him upon the Bed  
of Languishing, and will make all his Bed in his  
Sickness.

Col. 3. Compassion to our Neighbour in their  
Wants and Straits is recommended, as a Mark  
of our Election. Put on therefore, as the E-  
lect of God, Holy and Beloved, Bowels of Mercies.

The Apostle James doth at large clear the  
Necessity of Works of Love, Compassion, and  
CHARITY, to prove that our Faith is a true  
and saving Faith; affirming, That without  
these it is *Vain and Dead*, like a Dead Corrupt  
Body, wanting a Soul to enliven it.

John also in his First Epistle tells us, That  
he who Loves his Brother abides in the Light, that we  
may know we have passed from Death to Life, if we  
Love the Brethren; and that he who Loveth not his  
Brother abideth in Death: Also that it is a vain  
Thing to pretend to Love God, whom we have  
not seen, when we Love not our Brother whom we  
have seen; and that he who hath this Worlds Goods,  
and seeth his Brother hath need, and shutteth up his  
Bowels of Compassion from him, cannot have the Love  
of God dwelling in him.

Christ likewise himself tells us, That by this  
all Men shall know we are his Disciples, if we Love  
one another, John 13. 35.

And that Bounty and CHARITY do make  
us like God, we have it plainly declared in  
Luke 6. by these words of Christ, Do good and  
lend, hoping for nothing again, and your Reward  
shall be great, and ye shall be the Children of the  
Highest, for he is kind unto the Unthankful and  
to the Evil. Be ye therefore Merciful as your Fa-  
ther also is Merciful.

Which



Which also I have cleared by the foregoing Observations on Christ's words, *It is more Blessed to give than to receive.*

And as CHARITY makes us like God, so our acting suitably to it, makes us do what is Pleasant in the Sight of God, as *Hebr. 13. But to do Good and to Communicate forget not, for with such Sacrifices God is Well Pleased.*

Where also we have the Precept, *Let your Conversation be without Covetousness, and let Brother Love continue: Be not forgetful to Entertain Strangers, for thereby some have Entertained Angels unawares: Remember them which are in Bonds, as Bound with them, and them which suffer Adversity, as being your selves also in the Body.*

CHARITY is Honoured with the Title of the Grace of God bestowed on those, who are Charitable effectually, *1 Cor. 8. Moreover Brethren we do you, to wit, of the Grace of God Bestowed on the Churches of Macedonia: How that in a great Tryal of Affliction, the abundance of their Joy, and their deep Poverty, abounded unto the Riches of their Liberality; for to their Power I bear Record, yea, and beyond their Power they were willing of themselves, Praying us with much Intreaty, that we would Receive the Gift, and take upon us the Fellowship of Ministering to the Saints.*

By which CHARITY also they are said, to have first given themselves to the Lord, whereof their Love to the Saints, and care of them in their Necessities, was a proper Effect and certain Testimony.

So a little after, we have those their Works of CHARITY commended, as making them like Christ, and as a Proof of the Sincerity of their Love to Him in these Words, *I speak not by Command-*

Commandment, but by occasion of the Forwardness of others, and to prove the Sincerity of your Love; For ye know the Grace of our Lord Jesus Christ, that though He was Rich, yet for your sakes He became POOR, that ye through His Poverty might be Rich.

So 1 John 3. after recommending Works of CHARITY and ALMSGIVING, as a Duty, without which we cannot pretend to the True Love of God, it is added:

My little Children, Let us not Love in Word or in Tongue, but in Deed, and in Truth.

And hereby we know that we are of the Truth, and shall assure our Hearts before Him.

CHARITY is a brief Summary or Compend of True Religion, as Micah 6. 8. He hath shewed thee, O Man, what is Good; and what doth the Lord require of thee; but to do Justly, and love Mercy, and to walk Humbly with thy God?

Mercy here points at CHARITY directly; and for Justice; there is no case wherein it is more justly due, than in Regarding and Providing for the POOR, especially by Judges, Rulers, and all in Authority, as I have before cleared from Psalm 82, and from the word TSEDAKAH, signifying Justice or Righteousness, and also ALMSGIVING.

And for Walking Humbly, I have before also Cleared from the word CABAD to Glorify, and also to make Heavy, That no Humility is acceptable to God, unless it make us Heavy and Bow us down from the Height of whatever Elevated Stations we are in, to consider and provide for the Necessities of our Poor Brethren in Imitation of Christ, who thought it no Robbery to be Equal to God, yet made himself Heavy and Bowed down, for our Help, in Compassion to our Wants and Miseries.

**ALMSGIVING** hath an Effect so Wonderful, that it had been an intolerable Presumption for any Man to pretend to it, if God himself had not Declar'd it, to wit, That it makes God Man's Debtor, upon the Credit of his own Word, as *Prov. 19. 17. He that hath pity on the Poor lendeth to the Lord, and that which he hath given will he pay him again.*

Doing Justice to the **POOR** for God's sake, by allowing them some part of our Earthly Treasures, gives us a just Claim through Jesus Christ, in whom only all the Promises are *Yea and Amen*, to Eternal Life and Treasures in Heaven.

As that Charge of the Duty of **CHARITY** imposed by God upon Rich Mens Estates, which before I cited from *1 Tim. 6. Charge them that are Rich in this World, — That they do good, that they be Rich in good Works, ready to distribute, willing to Communicate; Endeth with this Encouragement; Laying up in store for themselves a good Foundation for the time to come, That they may lay hold on Eternal Life.*

And with this agreeth Christ's Command, *Luke 12. 33. Sell that ye have and give Alms, provide your selves Bags which wax not Old, Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth Corrupteth.*

Here by the way I must take notice, That altho' Christ's Precept to the Young Man, That pretended to have kept all the Commandments of God from his Youth, *To sell whatsoever he had, and give to the Poor, Mark 10.* was to be really understood in the plain meaning of the words, to Convince him how far short he was in observing the Commandments of God, as being all Comprehended in these two, *Thou shalt Love the*



*the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Strength; and thy Neighbour as thy Self.*

Seeing, by being Touched in the tender part of his great Possessions and Riches, his great Deficiency in Obeying the Law of God was soon Discover'd, by his Resolution, to part rather, both with the Love of God, to wit in Christ, and also with the Love of his Neighbour, as by Christ required, than part with his great Estate.

But as to this general Precept, *Sell that ye have and give Alms*, reaching all true Christians, it cannot be understood in the Obvious Sense of the Words.

Because, the felling of ones Estate to distribute amongst the POOR, would confine his CHARITY to one Act, and thereafter disable him to Renew it, by continued Acts of CHARITY, with renewed Blessings on him and his Posterity.

Because thereby he should bring Poverty on himself, and so be deprived of a more Blessed State, to wit, to *Give* than to *Receive*, declared by Christ, as before hath been Observed.

Because so doing would be contrary to the Rule of CHARITY, 2 Cor. 8. 13. 'I mean not that other Men be Eased, and you Burthen-  
'cd.

And because it would be contrary to the Duty he oweth Naturally to his Family and Relations, making him worse than an Infidel, as 1 Tim. 5. *If any Provide not for his own, and especially for those of his own House, he hath Denied the Faith, and is worse than an Infidel.*

Seeing then we are told *Math. 13. 34. That without a Parable Christ spoke not to the Multitude those Words, Sell that ye have*, must un-  
doubtedly

undoubtedly be understood in a parabolical or figurative Sense, as relating to the Custom of Purchasing by Buying, and Selling amongst Men, whereby something is always given away, and something in Exchange is Receiv'd for it, which both Seller and Buyer, Account better and more convenient for the time, otherwise would not Part with what each gives, for what each receiveth.

So Christ is here offering a Bargain, or Exchange of Goods of a Wonderful Profit, to those who will Embrace it; to wit, Bags that are never to wear out with Oldness, and Treasure in Heaven, that is never to fail, for some Part of that which is accounted our Earthly Treasure, even something of our Gold and Money to those who have none, something of our Cloathing to the Naked, of our Bread to the Hungry, of our Drink to the Thirsty, &c.

Which Parts of our Earthly Wealth Christ doth not require us to Bestow for nothing, but in Exchange for good things of a far Higher Value.

And therefore proposeth the Matter to us, by a figure of Merchandize, and selling, and buying, or Exchanging Goods, for Goods with Profit, Sell that ye have. That is, dispose of this, or that some one Good thing or another, that you have by way of Merchandize, and Exchange, for those other Good things I propose to you, of Infinitely greater Worth.

Which manner of Speech in Christ, may also have a special Reference to what we are told of this Nature, *Prov. 3. 13. Happy is the Man that findeth Wisdom and the Man that getteth Understanding.* For the Merchandize of it is better than the Merchandize of Silver, and the gain thereof than fine Gold.

But

But this Duty of Charity and Mercy on the POOR hath not only Annexed to it these promises of Eternal Blessedness; but also of many Temporal Blessings, with increase of Wealth, and Deliverance from Evil. Some whereof I have already mention'd, and others follow.

And by the way I must observe, that, as it hath been cleared, that *True Charity* is the best Touchstone and Test of *True Godliness*, which is said to be Great Gain, 1 Tim. 6. and to be profitable to all things, having the Promise of the Life that now is, and of that which is to come, 1 Tim. 4. 8. It Agreeeth notably with that *Character of Charity*, that there is no other Duty, which God requireth of Man, that the Holy Scriptures do more, or perhaps, so much and so frequently Command, Inculcate Encourage, and Press upon Men, by Promises of Reward, Threatnings of Punishment, and Expressions of the greatest Force and Emphasis, as that of *Charity and Mercy to the POOR*.

Prov. 11. 25. *The Liberal Soul shall be made Fat, and he that Watereth, shall be Watered also Himself.*

Isai. 32. 6. *The Vile Person will speak Villany, and his Heart will Work Iniquity, to Practise Hypocrisy, and to utter Error against the Lord, to make Empty the Soul of the Hungry, and he will cause the Drink of the Thirsty to fail.* The Instruments also of the Churl are Evil, he deviseth Wicked Devices, to Destroy the POOR with Iying Words, even when the Needy speaketh Right. But the *Liberal* deviseth *Liberal* things, and by *Liberal* things shall he stand, or be Established.

Here I cannot but take Notice how Wonderfully the Expressions, to which the Spirit of God determin'd the Prophet *Isaiah* in this Place, relating to the Vile Person, who is



afterward Termed the Churl, do agree with what I have before observed upon the Fourteenth *Psalm*, and upon the Corruption and Violence, for which the old World was destroyed by the Flood.

For the same Word *Nabal*, which in that *Psalm*, is Interpreted the Fool, we have here, and rightly also Interpreted, the *VILE PERSON*; for the Word signifyeth both, so that the Word had no ways been Improperly rendred, if in that *Psalm* *Nabal* had been interpreted, the Fool and *VILE PERSON*, and here the *VILE PERSON* and Fool, for *Hebrew* Words have often such plenitude of Sense in them, as cannot be Expressed by a like Number of Words in any other Language.

The Sentence in this Passage of *Isaiab*, which we have rendred in our Language, For the *VILE PERSON* will speak *Villany*, is in *Hebrew*: *CI NBL NBLH IDBR*, according to the Letters, and pronounced by the Points: *CI. NABAL. NEBALAH. JEDABBER*. Which according to the true Sense of these *Hebrew* Words may be fitly Translated.

The Vile Contemptible Miser, who is also a Fool, and a Villain will with all his might speak Filthiness, which also is Foolishness and Villany for the Words have all this sense fully contain'd in them.

*NABAL* being a *Villain*, a *Vile* and *Contemptible Person*, a Fool, and also a covetous Miser, that hath nothing of *Liberality*, and therefore is with a Notable *Emphasis*, spoken of as Opposite to the *Liberal* Person after Mention'd.

*NEBALAH* also signifyeth not only Foolishness and *Villany*, but also Filthiness, which is Plain from its affinity to *NEBELAH* above Mention'd

Mention'd signifying a Dead Corrupt and Stinking Carcase.

And the Word *JEDABBER*, does not signify to speak Simply, but to speak with Force and Violence, as every Miser is ready to do with Zeal, if touched in the matter of his God, which he adoreth, Money and Property.

So did *NABAL* answer *David's* Servants bringing him the Message, as they were ordered by their Master. *To Greet in his Name, him who liveth in Prosperity, Peace be to thee, Peace to thy House, and Peace to all thou hast.* 'We come in a good day, give I pray thee Whatsoever cometh to thine Hand, unto thy Servants and to thy Son *David*.

But so soon as the Churl heard the Word, *GIVE*, his choler was so Raised, that he Answered with Violence, *Who is David, and who is the Son of Jesse?* 'There be many Servants now a days, that break away every one from his Master. *Shall I then take MY Bread and MY Water, and MY Flesh, that I have killed for MY Shearers, and GIVE it unto Men, whom I know not whence they be?*

By these and the former Observations on the same Subject we may see what Esteem, *Churles* Deserve from all Persons, having either true Godliness or good Sense.

And seeing amongst other Significations the Word *NABAL* is to fall down properly as a Dead Body, it deserveth our Notice, that in opposition thereto, it is said of the Liberal, that by Liberal things he shall stand or be Establish'd against fear of Falling.

And that at length the end of the Churlish, and of the truly Liberal will certainly be, ac-

according to those words in the 20th Psalm. They are brought down, and Fallen, but we are Risen, and stand Upright.

Isa. 58. Doth notably clear, How vain a thing it is to Observe Fasting-days, without Acts of CHARITY and ALMS-GIVING? And how greatly these Acts are acceptable to God, and profitable to our selves?

Is it such a Fast that I have chosen, a day for a Man to afflict his Soul, and bow down his Head as a Bulrush, &c. Is not this the Fast that I have chosen, to loose the Bands of wickedness, to undo the Heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke? Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out, into thy house, when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh?

Then shall thy Light break forth, as the Morning, and thine Health shall spring forth speedily; and thy Righteousness, (thy Justice of ALMS-GIVING, as before clear'd) shall go before thee; the Glory of the Lord shall be thy Reward. Then shalt thou call, and the Lord shall Answer; Thou shalt cry, and he shall say: Here I am, &c.

Prov. 10. 2. Treasures of Wickedness profit nothing, but Righteousness (doing Justice to the POOR by ALMS-GIVING) delivereth from Death.

Prov. 21. 21: He that followeth after Righteousness and Mercy, findeth Life, Righteousness and Honour.

Prov. 11. 17. The Merciful Man doeth good to his own Soul.

V. 18. To him that soweth Righteousness (ALMS-GIVING) shall be a sure Reward.

V. 19. Righteousness (ALMS GIVING) tendeth to Life.

Prov.



*Prov. 28. He that giveth to the Poor shall not Lack.*

*2 Cor. 9. 6. He who soweth Bountifully, shall reap also Bountifully.*

*Prov. 3. 9. Honour the Lord with thy Substance, and with the first Fruits of all thine Increase. So shall thy Barns be Filled with Plenty, and thy Presses shall burst out with new Wine.*

Here the word *Honour*, is the same with *CABAD*, which I have before observed to signifie, *To Glorifie*, and also to *make Heavy*. Excellently agreeing with Acts of *CHARITY* and *ALMSGIVING*, whereby we become the happy Instruments of God's Humbling, and Bowing down Himself; and, as it were, making himself Heavy, to Regard and Provide for the Necessities of the Poor, thereby glorifying His Mercy and Bounty to his unworthy Creatures.

*Prov. 11. 24. There is that scattereth, and yet Increaseth; and there is that withholdeth more than is meet, but it tendeth to Poverty.*

And the Virtuous Women so much praised, *Prov. 31. Hath this amongst her other Laudable Characters: That she stretcheth out her Hand to the Poor; yea, she stretcheth forth her Hands to the Needy.*

Neither is there any thing that doth more powerfully establish the Thrones of Princes, than *CHARITY* to the *POOR*; and seeing Justice done them by Supplies from the Rich, as *Prov. 29. 14. The King that doth faithfully judge the Poor, his Throne shall be establish'd forever.*

I shall conclude these Scripture Proofs which do so eminently support and enforce my Argument in favour of *CHARITY* and *ALMSGIVING*, with these Words of Christ, which I chus'd to place in the Title Page of this Treatise, concerning which I may say, That no Expression

pression is to be found in Sacred or Humane Writing, that hath more, or perhaps so much of plenitude of Sense, and so much of Emphasis, and Force to perswade, as these marvellous Words of our Bountiful Saviour :

*Give and it shall be given unto you, good, Measure pressed down, and shaken together, and running over.*

I shall sum up all, that I have endeavoured to plead for Recommending this great Duty of **CHARITY** and **ALMS-GIVING**, to the good Opinion and suitable Practice of all who love God in Jesus Christ; believe his Word to be true, and desire in sincerity to Obey and please Him, and to all indeed who love themselves, and wish well to their Posterity, so as they ought with this weighty Consideration.

That it is a vain thing for any Person to pretend either to True Religion or true Happiness, without the Love of God: That it is no less Vain, to pretend to Love God without Loving our Neighbour: And that it is alike Vain with either of these, for any Man to pretend Love to his Neighbour, while he sheweth no Compassion to him in his Wants, nor any effectual Endeavour according to his Ability, to Help or Relieve him in his Necessities and Distresses.

And That, if we take a serious View of all the Attractives, whereby we are induced any manner of way to bestow Love on our Neighbour, we shall find nothing in them all, so Generous, so Noble, and so God-like, as that Love whereby we are moved to Compassion, **CHARITY** and **ALMS-GIVING** to our Neighbours in their Misery and Wants.

One Attractive of our Love, is Relation by Blood or Affinity, which is Natural, and naturally

rally repaid us by Kindness from them, on whom we bestow ours, and good Offices, as Providence gives opportunity.

Another Attractive of our Love is Friendship, where we are repay'd by comfortable Society, agreement of Thought, mutual Counsel, and mutual Help, as occasion offers.

Another Attractive of our Love is Hospitality; eating and dringing together being a strong Motive to Love; but especially when by being entertain'd, we see our Friend desirous of our Fellowship in partaking of those usual Comforts of Life wherewith he comforteth himself: But thence arise mutual friendly Entertainments, and mutual Chearfulness, and sociable Pleasures, whereby all is repai'd on both sides.

Another Attractive of Love is a discreet and obliging Behaviour, which indeed is the Essence of that which we call Good Manners; whereby Persons declare so much either of good Nature, or of Prudence, as to shew no Neglect or Contempt of any; but on the contrary, are ready in some degree or another to use a suitable respect towards every body, by outward gesture, but especially by good Words, void of Pride and Rudeness; and by pertinent and Discreet Answers, which doth generally very much draw the Love and Respect of all Persons towards those, who adorn their Conversation with such Obliging Behaviour. But our Love here also is no more, but a just act of Gratitude, and is indeed no sooner drawn, than it is Repaid.

Where, by the way, it is worth our notice, to observe How great Applause was given by our Saviour to this happy Disposition of Soul, in the Instance of the Scribe, who came to Christ and asked which was the First or chief Commandment of all: *Mark 12. And when Jesus saw that he Answered*



*ad. Discreetly, He said unto him : Thou art not far from the Kingdom of God.*

Another Attractive of our Love is, when we understand that any Person, tho' not of our particular Acquaintance, Thinks well, and speaks well of us behind our Back, or defends us against the unjust Reproaches and Slanders of the Uncharitable. But our Love here is as much an Act of Gratitude, and as much a Debt contracted upon us, by all such Persons, even before we bestow it, as in any other case.

Another Attractive of Love, is Parity of Temper and likeness of Disposition, which works that Effect alike in Good or Bad, tho' not with a like Reason and Justice ; as Whoremongers, Drunkards, and other Wicked and Flagitious Persons, take pleasure in one anothers Conversation ; and on the contrary, good Men and Women not only Love and esteem the Conversation of such, but when they hear of Vertuous, Pious, Wise, and Praise-worthy Actings of any, tho' unacquainted with them, their Affections and Respect are drawn out towards them, but still with such a Complacency, as doth naturally follow upon a Similitude of Temper, and is Repaid by being mutual on Both sides.

Another Attractive of Love is Help in Difficulties and Troubles, which makes it a due Act of Gratitude, and pays us in hand all, or perhaps more than we bestow.

Another Attractive of Love, is when we find any Person take notice of any Good and Valuable thing in us, which they approve and commend, and declare their Esteem of us for it. This naturally draweth from us a Return of Respect and Love ; but still what the Person so treating us, if not a Flatterer, deserves from

from us, and so as Self-love is never like to Resist.

Another Attractive of Love, is a Generous, Noble, and Bountiful Disposition, which all Men love, except downright Churls, who are the Reverse of such a Temper. But here also we Bestow no Love nor Esteem, but what such Persons do really deserve of us, as Reasonable Beings.

Another great Attractive of our Love, is Sense of Benefit by Gifts, good Counsel and other good Offices bringing us real Profit: This is a Love due in Gratitude to our Benefactors, and for which we are Pay'd as effectually and sensibly as for any other.

Another great Attractive of Love, is a Beautiful Countenance, and comly proportion of Body in both Sexes, but more eminently in the Woman, who, 1 Cor. II. 7. Is said to be the *Glory of the Man*; than which, especially in that Variety of Features and Complexions, wherein God hath ordered so many Kinds of Lovely Faces, nothing draweth our Affections, Love, and Admiration more vehemently.

Faces in general, of Men and Women, are amongst the Chief Things that are most wonderful in the whole Creation, and are indeed for the most part, a sort of Epitome or Compend of the whole Person, Soul, and Body.

And hence it is, That the Hebrew Tongue, hath no Word to signifie PERSON, but that which properly signifies the *Face*, and no Word for the FACE, but what is in the Plural Number, to wit, *PANIM*.

For which there is an Excellent Reason, because every Person hath as it were many Faces, and consequently Represents the Appearance.

pearance of many differing Persons on different Occasions ; One Face in the Inclinations of Love, another in the Aversions of Hatred ; one Face in Anger, another in Complacency ; one Face in Fear, another in Boldness ; one Face in Pain, another in Delight ; one Face in Esteem, another in Disdain ; one Face in Contempt, another in Admiration, &c.

And because the Face also hath often, as it were imprinted upon it, several Signs and Indications of the Natural Temper, Disposition, and Internal Qualities of the Person, whose Face it is.

So we may see in some Faces a sort of glistering Beauty, both of Proportion and Colour, tho' at the same time stained with certain Marks and Aspects bewraying Sawciness, Frowardness, ~~Self-conceit~~, Self-conceit, Levity of Mind, and Lewdness of Inclination, tho' in some the like Evil Dispositions of Mind are covered with a Deceitfulness in the Countenance, which is not easily discovered, which for the most part signifies a good Natural Disposition, tho' abused by bad Conversation.

And on the other Hand there are divers Faces, which cannot be said to be Beautiful, wherein yet there are such plain Indications of Honesty, Ingenuity, Probity, Integrity, and Prudence ; and in Women of Goodness, Modesty, Sweetness and Meekness of Temper, and Discretion, as render their Faces, and consequently their Persons, tho' otherways but Indifferent, very Desirable and Lovely ; so that these do sometimes no less draw our Love and Esteem, than shining Beauties.

And



And indeed a lovely Face promising Internal Goodness, and Happy Endowments of Mind, especially in the Modest Sex, is the only visible Object in Nature, of all, that our Eyes can behold and contemplate, most proper to Elevate a well disposed Mind to Divine and Heavenly Thoughts about the Glorious Workmanship of God, and to furnish us with an Opportunity to wonder what a Lovely Being that must be, which can make such Lovely Creatures; what the Beauty of Christ must be in his Glorified Humane Body, concerning which we are told, That to see his Face, and to behold the King in his Beauty, is to be an eminent part of our Happiness in Heaven; and what must be the Beauty of Glorified Saints, whose Bodies are to be made like the Glorious Body of Christ, when here upon Earth, where all things are so Marred by Sin, we can see so much Loveliness and Sweetness in some Persons, tho' in the Best, inconceivable short of what they will be in Glory.

Which Contemplations also may Furnish us with a very pertinent Reflection on the Ring of Gold in a Swine's Snout, to which the Spirit of God compareth a Beautiful Woman without Discretion, or having a perverse Gust of things, as the Original doth properly Import, *Prov. 11. 22.* And how great not only a Sin against God, but Madness, with respect to real Interest, it is, for Beautiful Persons to Undervalue, Abuse, and Defile such Noble Fabricks of God's Building, with Unlawful and Filthy Lusts, ending always in Aversion and Contempt, whereby they Despise and Sin against their own Bodies, giving them up for Habitations of the Devil, and of every Unclean Spirit, making them those Deep Pits, into which the Ab-

horred

*horred of the Lord are said to Fall, Prov. 22. 14.*  
 Ruining themselves, and those whom they pretend to Love.

While on the other hand it cannot be Express'd how great Respect, Love, and Esteem every good Man doth owe to such Comely Persons, as in CHARITY, we may reckon do in sincerity Love Jesus Christ, and are Beloved of Him, and have got their Beauty and Loveliness of Person, as a begun Earnest of their Fitness for Eternal Love, and whose Bodies, however Lovely Outwardly, are yet far more Glorious within, as being Sanctify'd by Grace, and thereby made Blessed Temples of Heavenly Love, wherein the Holy Ghost doth Dwell.

But, seeing we can neither Contemplate such Persons, nor Approach near them, nor Converse with them, nor Think upon them, but with Delight, which makes us their Debtors, by whom we enjoy it, our Love becomes due to them in Gratitude, and by the Pleasures we Receive, we are payed in Hand for what we Bestow; I mean, even tho' such Love never proceed farther than Heart-Esteem, Good Wishes, and Prayers for them, supposing still that all is ordered with a special Regard to the Glorious Creator of such pleasant Objects, and so, that all our Admiration, and all our Comfort do Center in Him, from whom we may be sure it proceeds, when so Qualified.

But now, if with all the mention'd Attractives of our LOVE, we compare LOVE to our Neighbour, as manifested by CHARITY of ALMSGIVING to the POOR in their Want and Distress, we shall find it to be of a much more Noble and God-like Nature, than any  
 of

of the Former, or than all of them put together, as it were in one great LOVE Bundle.

For whereas all these are virtually LOVE to our selves, or due in Gratitude for Benefit Receiv'd, or Pay us in Hand as soon as we Bestow it: Here those, to whom we Extend our Bowels of Compassions in Effectual LOVE of CHARITY, are Persons by whom we have no Obligations, put upon us, from whom we have Received no manner of Benefit, and consequently owe them Nothing in way of Gratitude; who also are Incapable to serve us in any of our Concerns; and being perhaps in Rags, and otherways Despicable in their outward Appearance, can give us no Delight either by Looking upon them, or Conversing with them, but on the contrary rather Aversion; All this makes it plain, That in no Case we do or can Bestow our LOVE so generously, and with so near a Similitude to God's Bestowing his LOVE upon us for Christ's Sake, as when we extend it in Compassion, Bounty, and ALMSGIVING to the POOR and Needy.

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THE



# THE PROPOSAL OPENED.

**H**AVING thus Finished what I Purposed to Charge this Treatise with: First for Explaining the Nature of LOTS, and next for Recommending LOVE to our Neighbour by Effectual CHARITY in their Necessities and Wants; both which appeared Necessary as Fit Preparatives for a Proposal of a *Charitable Communication* of Property for that End, to be Distributed by LOT; I come now to lay open the *PROPOSAL* it self.

Which is indeed of the same Nature, with that Universal Communication of Property for the Common Benefit of Christ's Disciples, which was in the Primitive Church, a little after His Resurrection and Ascension into Heaven.

But differing from that, first in Degree, that being Total, This only a small part, such as every one, in their own Mind, shall think Convenient, and freely Resolve to Appropriate for the End mentioned.

Next, the former was done by one large Act of Bounty, this by divers Acts, less in Proportion, but of much longer Continuance, as well as more in Number, being to be continued to Perpetuity, by four Quarterly Contributions and Distributions every Year.

And

And again, whereas those Primitive Contributors had the Apostles to Entrust with the Faithful and Prudent Distributing of their CHARITY, this, in the want of that Opportunity, is to be wholly put into the Hands of God to be Distributed by him, as he shall think fit, by LOT, concerning which himself hath Declared, That the whole Disposal thereof is from Him.

It is upon the continuing it without End, and upon the probable Largeness of the Contribution, that the abovemention'd Notable, and indeed wonderful Effect of it is Founded, That it will be able not only to Encourage the Contributors, by a great Number of the Largest Benefits, that were ever before Distributed by LOT, but also by a part payable out of those Benefits, as a Charitable Donation of the Gainers, yet so as they will still Remain the Greatest that ever were known, a sufficient Stock will be Provided for securing all who have no Benefit by LOT, That all the Money which they Bestow on the Contribution that way, without Profit, shall at certain Terms be Repay'd them with Ten *per Cent.* Interest Yearly, during the non Payment, with a large Fund also for Charitable Uses.

For there is nothing more certain, than that in the long continuance of Chance, there is always a Rotation of Loss and Gain, tho' uncertain, as to the Time, and the Quantity, and the Persons, on whom it is to Fall.

This being demonstrable both in Gaming by LOT, and also by the Frequent Revolutions of Providence in the World, which are Ordered according to the Nature of LOT, as I have above shewed.

So that many, who have Lost for a time, will at length have their turns of Gain, and thereby Enable the Stock to Pay off the Losses as I have Propos'd, who will be thereby also Enabled to continue their Ordinary Contributions, until in the Rotation of CHANCE, they come to have Benefits as well as others.

And the Portion payable out of the several Benefits, will not only be able so to pay off the Losers, as is Propos'd, but also to Furnish large Sums applicable to Pious and Charitable Uses, because of the largeness of the Sums, that probably will be Contributed upon this Occasion.

We have seen, how, upon a Shadow of Losing nothing, a Million of Money was in a little time brought in to the Government, where the Benefits were not within a Hundred Degrees of what are here, neither in Number nor Quantity, and tho' no less than Ten Pound could Purchase one Number, which being drawn Blank all Expectation was at an End.

Whereas in this Contribution, which is divided into two Ranks, for the Convenience of the Contributors, the Highest Contributor pays not for a LOT consisting of Ten Numbers, above one Pound, so that each Number is purchased for Two Shillings, being each Capable of gaining Twenty Thousand Pounds in some Contingencies, with a great Number of other large Benefits, and the Numbers are never to lose their Chance, so long as one Benefit is to be drawn.

And in the lowest Rank, only Half a Crown, is to be pay'd for Five Numbers, being so purchased



purchased at Six Pence the Piece, each of which is capable in some Contingencies to gain Ten Thousand Pounds, with a multitude of other Considerable Benefits, and none of the Numbers ever to Lose its Chance, so long as one Benefit Remaineth to be Disposed of.

And seeing many Thousands will Concern themselves in this Contribution out of Conscience, which had no Place in the former, and also that it will be accompany'd with a Contrivance, which will fully satisfy all Persons, that it is absolutely Impossible, there can be any Fraud in the Drawing, and the Fidelity of all the other Management being sufficiently secur'd, and the Advantages Religious, civil, National and private, being to be so very great and Extraordinary, as will by and by appear, on these and the former Considerations it might be Reasonably concluded, that supposing People do but prudently Consider their own Interest, if a Million was Contributed upon the Encouragements proposed in the MILLION LOTTERY, more than a Hundred MILLIONS might be expected here, if there were so much in the Nation to be Advanced.

However, I suppose all will Agree, after seeing the Proposal and its Encouragements lay'd before them, that there is not one Person in *Britain, Ireland,* and the Plantations, that hath Ten Shillings to spare in a Year payable at four Terms by four Half Crowns, but who will certainly be glad to bestow it in this Contribution. Beside great Sums that may be Expected from Abroad.

In this Case taking a Review of the MILLION LOTTERY Compared with the present Invention, it may Probably be thought a moderate Estimate, if we suppose that this shall bring in Twice as much as the other did, that is, Two MILLIONS each Contribution.

Which we are to consider is not to be Expected all in Money, but the far greater Part in Exchequer and Bank Bills, in Tallies, Rights of Annuity, and all other Titles on Parliamentary Funds, which will make a great Run of Credit profitable to the Nation.

And seeing the chief Art of Raising great Sums is to procure a Frequent Circulation of Money and Credit, paying a Share in every Circulation, this will be most effectually done, by the Renewing of these Contributions Four times every Year, whereby the Sum also first Advanced will be still decreasing, and growing less and less every Contribution, so that in no long time the TWO MILLIONS Quaterly, may perhaps not amount to Two Hundred Thousand Pounds quaterly.

For tho' this Sum appear great at first, yet it is to be Consider'd, that it will gradually diminish every Quarter, seeing every gainer will of Course leave in the Stock, as much of his Profit, as will serve him for several following Contributions, during which he will have nothing to pay in.

While in the mean time both the Gain obtain'd, and the Deduction out of the Benefits to be Distributed and Bestow'd for Charitable Uses, will make a very Brisk Circulation in the Kingdom, useful for Trade and all other Publick and Private Affairs: Beside that many gainers will be Enabled to prosecute

prosecute designs in Trade, and Industry which before they could not for want of a Stock.

And seeing nothing is propos'd, but what is to be Free and voluntary, to object any thing against the Largeness of the Sum, would be the same, as to object against and Endeavour to Restrain the Freedom of Charity, a thing so manifestly Impious as is not to be fear'd any will own themselves guilty of it.

According to this Supposition, that ~~Three~~ <sup>two</sup> MILLIONS may be advanced, I offer the Distribution thereof into BENEFIT-LOTS in manner following.



# THE BENEFIT LOTS

OF THE

## Lowest Rank.

**E**ACH Share whereof Consisting of 5 Numbers, is Purchased for Half a Crown, so each Number for Six Pence.

### *The First* DRAUGHT.

The LOTS their

Number	Value	Sums,
2 at	4000 lb. each is.—	8000
40 at	400 lb. each is —	16000
200	40 —————	8000
1200	5 —————	6000
<hr/>		<hr/>
1442		38000
<hr/>		<hr/>

### *The Second* DRAUGHT.

Consisteth of Two Millions of Lots at One Shilling each Inde

100000

138000

( 89 )

# The Third Draught of the **LOWEST RANK.**

The **LOTS** their

Number,	Value,	Sums.
2 at 10000 lb. each is		20000
4 at 8000 lb. each is		32000
10	5000	50000
20	3000	60000
40	2000	80000
80	1000	80000
100	500	50000
200	300	60000
400	200	80000
800	100	80000
1000	50	50000
2000	30	60000
4000	20	80000
8000	10	80000
16656		862000
1442		38000
		100000

18098

Total of Sums 1000000

Which is the Total Number of the Benefit-LOTS of the *Lowest Rank*, from Ten Thousand Pounds a LOT to Five Pounds a LOT: To wit, *Eighteen Thousand and Ninety Eight*, Besides *Two Millions*, at a Shilling each, making in all **TWO MILLIONS EIGHTEEN THOUSAND and NINETY EIGHT BENEFIT-LOTS.** The

# *The Benefit* **LOTS of the HIGHEST RANK.**

**E**ACH Share whereof Consisting of 10 Numbers, is Purchased for One Pound, so each Number for Two Shillings.

## *The First* **DRAUGHT.**

The **LOTS** their

<i>Number</i>	<i>Value</i>	<i>Sums.</i>
2 at 15000 lb. each is	—	30000
10 at 1500 lb. each is	—	15000
20 at 1000 —	—	20000
100 500 —	—	50000
210 100 —	—	21000
2000 20 —	—	40000
20000 10 —	—	200000
<hr/> 22342		<hr/> 376000

## *The Second* **DRAUGHT.**

Consisteth of Five Hundred Thousand **LOTS** at Four Shillings } 100000  
each Inde.



( 91 )

The Third Draught of the **HIGHEST**  
**RANK**

The **LOTS** their

<i>Number,</i>	<i>Value,</i>	<i>Sums,</i>
2 at	20000 <i>ll.</i> each is—	40000
2 at	16000 each is—	32000
2	12000—	24000
4	10000—	40000
4	8000—	32000
4	6000—	24000
8	5000—	40000
8	4000—	32000
8	3000—	24000
20	2000—	40000
20	1600—	32000
20	1200—	24000
140	1000—	140000
<hr/>		<hr/>
242		524000
22342		376000
500000		100000
<hr/>		<hr/>
522584	Total of Sums—	1000000
<hr/>		<hr/>

So

So the BENEFIT-LOTS of the Highest Rank, from Twenty Thousand Pounds each, to Ten Pounds each, are TWENTY TWO THOUSAND FIVE HUNDRED and EIGHTY EIGHT, Besides the Five Hundred Thousand at Four Shillings each, Making in all,

FIVE HUNDRED and TWENTY TWO THOUSAND, FIVE HUNDRED EIGHTY and EIGHT BENEFIT-LOTS.

For clearing the Reasonableness of Ordering those Sums after this manner into BENEFIT-LOTS, to be distributed amongst the Contributors as God shall think fit; we are to consider,

That, tho' probably many will be ready to Object against the smallness of the Benefits at a Shilling each in the Four Millions of the Lowest Rank, and at Four Shillings each in the Five Hundred thousand of the Highest Rank, Yet it will be evident to every one, That this Contrivance agreeth excellently with the Nature and Design of the Proposal, if they take notice,

That for providing a sufficient Stock, that will be able to pay back to Losers their Money Lost, with Ten *per Cent*: Interest as is propos'd: It is absolutely necessary, That such a Contrivance should be found out for Ordering the Money, as should as much as possible, prevent Losing to the Contributors, yet so as not to hinder their Encouragement by large Numbers of Considerable Benefits.

Wherefore I resolved to take only One Hundred Thousand Pounds, being but the Tenth part of each Milion for disposing into Small Lots, for going as near as can be to prevent Loss.

Which hath no ways Hindred, but that still the greatest and most Encouraging Benefits, and the

the greatest Number of them by far, are proposed in this Distribution of Lots, that ever were known in the World, on any occasion of that nature, or perhaps on any Occasion whatsoever, at so small Expence.

And yet as to those Least Benefits, they are no ways Contemptible nor ought to be so reputed by any, seeing every one of them, at least, doubles the Money paid for every Share, and so gives *Cent. per Cent.* profit, which is deservedly accounted a very great and Extraordinary Profit in all other Expence of Money.

For we are to Remember, That all the LOTS at a Shilling each, of the *Four Millions* in the *Lowest Rank*, are to be drawn by Fives, which makes Five Shillings to every one that gets any of them, whereby he doubles his Money that he paid for the Share containing those Five Numbers, and so makes his Half Crown a Crown.

And in like manner, in the Five Hundred Thousand of the Highest Rank, at Four Shillings each, which are to be distributed by Tens; none can have a LOT of less value than Forty Shillings, which doubles his Twenty Shillings paid for the Share containing these Ten Numbers; and so in Both the Lowest Gain gives *Cent. per Cent.* Profit.

But farther we are to take notice, That there is no such thing here, as in all other Lotteries: That when any ones Number comes up, One or More, whether Blank or with a Benefit, all further Chance by that Number is at an End and Lost: But on the contrary, in this Disposal of LOTS, tho' the contrivance be ordered after another manner, yet it hath the same Effect, as if in the usual way of drawing LOTS, every Number coming up, whether Blank or with a Benefit, were always immediately thrown in again



gain amongst the Rest, and so have its Chance still continued so long as there was one Benefit to be drawn.

So that there every Number was limited to one Chance, and no more, thereby having no right to the Money disposed of, but so far as that one Chance should happen Good or Bad: But here every Contributor hath an Equal Entire Right to all the Moneys to be Disposed of, with all the rest of the Contributors, whether purchasing more or fewer Shares.

And this was most reasonable, that in a Disposal Committed to God, there should be no Limitation of any Persons Chance, but the matter should be so ordered as to leave it wholly in the Hands of God, to dispose of more or less to every one without Excluding any, so long as any Benefit whatsoever lesser or greater Remains to be disposed of.

Another Obvious Objection may to some be the Occasion of a great Difficulty, how Time can be allowed for Composing and Drawing such a vast multitude of Benefits and Numbers; and how it can be possible, to order a convenient way, for taking such Numerous Subscriptions, and securing the Money pay'd, and keeping exact Accounts of such innumerable particulars, as this Affair will require.

As to the first I answer, that the same Favourable Providence, which directed me to the other Parts of this Invention, hath also Favour'd me with a Contrivance for so ordering the Distribution of the LOTS, tho' they were much more Numerous, that not only will make all Fraud in the ordering of them absolutely Impracticable, but likewise so, as will not require the Twentieth Part of the time, that would be necessary, after the ordinary Method of Drawing, which

which I am ready to make appear when the Proposal takes Effect.

And as to the other Difficulties they will be solved, when I come to that Part of the Proposal which Concerns the Promoting it by Authority.

In the mean time, for preventing all those mistakes either of National or private Interest, which may happen any ways, to oppose and Obstruct, so Excellent and so Universally useful a Design, I offer the Following Considerations, for yet further Illustrating those unspeakable Advantages, that will be the certain Effect of the Government's Embracing and Encouraging this Proposal so as to make it Effectual.

It is undoubtedly not only a Manifest Instance of the great want of Brotherly LOVE and so a very Crying National Sin in the sight of God, but a great shame before Men, and an Indication of a very Bad Economy of the Publick Concerns of the whole Community, that there is to be found such a vast multitude of POOR, and miserable Objects of Charity, unprovided for, amongst a People so abounding in Riches, and Luxury, living in the same Place with them.

There are few POOR, but who might be very useful to themselves and the whole Nation, if having an easy access to Labour with a comfortable subsistence for them and their Children.

Whereas by being neglected, they are not only altogether useless, but a Burden and Charge to the Nation, much heavier, than can be well computed.

I have seen it Estimated by some, upon probable grounds, to above a MILLION Yearly, but without Condescending upon any Particular Sum, if every one would seriously think  
upon

upon the many Occasions, they have almost every Day of bestowing a little Alms to miserable Objects, which goes away so insensibly, as not to be observed; and how often they have other Occasions of bestowing greater Portions of Money in Collections, and Contributions in Churches, and Meetings, with the POORS Tax imposed upon House-Keepers, they cannot but judge, that it must amount to a very great Sum, that is so bestow'd over the whole Kingdom, tho' the Half or perhaps the Fourth Part of it otherways managed, might give a relief for greater to those who want our help, and for whom we design it, in that way of bestowing Our Charity at random, and without any Publick Management.

And I suppose I may safely Affirm, that there is not one Person in the Kingdom, more fit to bestow Charity, than to receive it, of the Higher and Lower Rank, to whom this Proposal is offer'd, but who by being Freed of that Charge, may Save the greatest Part of what they Contribute to it, beside all the other great Advantages of it, after it becomes able to supply Universally all the Necessities of the POOR, as it will certainly, after some *insurance* times ~~Contrivance~~, do so effectually as to make it a Rare Thing, to see a Beggar in the whole Nation. Tho' for some few Years that is not to be Expected, because of the great Expence, that the Right ordering of this matter will require at the beginning and some time after, and because Necessity will require the Augmenting of the Common Stock at first, for Securing to the Contributors the Repayment of their Money lost, with Ten per Cent. Interest as hath been Proposed.

But



But the Nature of the Invention is such, that every Years Continuance, after a few of the first, will Enable the Stock, by its constant Increase, to do Publick Services, especially for the Relief of all the POOR, that perhaps, if now Mention'd, should appear Incredible.

And when I Name the POOR in general, I always understand the Needy and Indigent also under that Denomination, there being many whose Birth, Education, and Reputation, doth not allow them to own themselves Objects of Charity, whose straits, Difficulties, and Indigency do yet require more of our Compassions, without Diminishing our Esteem of them, because of those their Contingent Needy Circumstances, than the Beggars, who are not ashamed to ask us Alms in the Street.

Now after this Stock is grown, proper ways may be taken for finding out such Persons, especially the Sober, and those of the Household of Faith, and sending them privately such Presents by Creditable Hands, as may give them Relief in their Pressures.

And when Contingencies at Sea, by Shipwracks, or Fire, or other Accidents at Land, do Reduce persons and Families, of Honest Repute to Narrow and hard Circumstances, by the Happy Effects of this Invention, they may find seasonable Help.

As also those Bankrupts, whose misfortunes have happen'd by Contingencies of Providence, and are Chargeable with no Fraud, or design of Cheating or disappointing any Man of their Just Debts, will be proper Objects of the Regard and Charity of this Company, for Helping them to set up again in the World.

And many Children, who by bad Education, and want of Encouragement, and Desperate

Poverty do betake themselves to Begging, and afterward to Stealing, Robbing and the like, ending in the utter Ruin both of Soul and Body, may by this means be provided with Honest cleanly and Godly Education, and prove useful Members in the Common Wealth, who are otherwise a great Incumbrance and a Disgrace unto it.

For indeed the Faithful Managers of this National and Common Charity, ought to be look'd upon as A SOCIETY of LOVE, and ought to look upon themselves, as Fathers, Brothers, Friends, and all other near and Comfortable Relations, to all Persons in want and Distress, whether in a lower or in a more Reputable Condition, especially always, as is before Hinted, to the more Sober, Ingenious, Pious, and those most ashamed of having their Needy Circumstances discover'd.

Yea the same Stock, if the Proposal succeeds as is Hoped, may be able to Afford some Assistance to the Government during the War, and also a considerable sum to be pay'd in Yearly to the Queen's Almoner to be dispos'd in CHARITY, as Her Majesty shall think fit to Order.

It will also be one of the great Advantages, and Excellent Effects of the Success of this PROPOSAL, That it will Furnish a Reasonable Ground of Hope to all Persons of Relief out of all their Difficulties, flowing from Indigency and want of Money and Credit answerable to their Occasions, which many also will be Yearly and Quarterly finding the real Effect and Experience of, to their great Comfort; when by so small a Matter, as a few Half-Crowns, or at most a few Pounds, they who before

before had no outward Means to look to, are put in a Hopeful Capacity, not only of a sufficient Supply to all their Wants, but of plentiful Estates, raising them far above all their Necessities, and stating them amongst the Rich and Wealthy of the Kingdom.

And whereas many by great Straits, without any apparent hope of Relief, are easily Tempted, and driven by *Satan* to desperate Courses, as to Theft, House-Breaking, Robbery, and the like, tho' they Daily see the Shameful and Miserable Ends, which those Crimes do bring them to, who are Guilty of them, and many Lovely young Women, and sometime of very happy Natural Tempers, before they are abused, and might make most agreeable Wives, and fruitful Mothers of Children, are by the like Desperate Circumstances without Hope of Relief, and perhaps an Education, that makes them look upon Service, or any such mean Shift below them, or what they are unfit for, easily Tempted to Sell their fine Bodies at a Base Rate, so as they would never have bestow'd their LOVE in a free Choise, and both Soul and Body to *Satan*, tho' they may daily Observe that no Woman following that course of Life, however Beautiful, is able to Maintain that Character over a few Years, and when it Fails, then a Deserted WHORE becomes one of the most Despicable and Miserable Creatures upon Earth: It is Reasonable to Judge that, tho' not all, yet many such might have those Mischiefs and sad Ends in a great Measure prevented, by the Prospect they would have, and hope they would Cherish at a small Expence, of having one time or another such a favourable LOT, as might Enable them to Bestow themselves



themselves more Honourably, and to the lasting Good and Comfort both of Soul and Body.

Also all Incorporations will hereby have occasion to Contribute such Sums as they shall think fit, for the Common Interest of their Society, and Relief of their Poor, whereby they will have a certain fixed Gain, if Losers by Chance, or otherways may happen to have their Stocks enlarged, far above any Profit they can possibly make another way.

But of all the Great Advantages which this Invention Proposeth, and gives a Reasonable Prospect of, it may be reckoned the Chief National and Universal relating to the P O O R, That it will effectually Erect, not only, a new Service most Acceptable to God, hitherto no where Practised, but also a new kind of Religious Worship, tending greatly to God's Glory, and perhaps never any thing more to a sensible Reformation of Manners, as Uniting our Interest, with the Pleasing of God, and Obeying Him in all those Duties of Christianity He requires of us, more Carefully than otherways is done.

For whatever the Desperately Wicked do, who have not God in all their Thoughts, a Character given them in Scripture, and who appear Unpersuadable, and Unreformable; there is no Person that own's God, as the Great Orderer of all Things, and with such a particular Narrow Inspection and Influence, that even our Hairs are all Numbred, and one of them cannot fall without His Providence, as the Messiah himself hath told us, and consequently must own Him in that Title Him self Claims, of being the sole Disposer of LOTS, who can seriously Expect any Benefit that way  
in

in a known State of Offending and Displeasing Him, by whom only they are, and can be Disposed.

Therefore all Persons, whether really Pious, or the more Formal concern'd in this Matter, and expecting Benefit by this Disposal of LOTS, which God himself is to make, cannot, but from consideration of their own Interest, be incited thereby to a more Diligent Endeavour to please Him, and to abstain from what they are Convinced may provoke His Anger against them, at a time, when they have so much Need of His Favour, in a Distribution of His Bounty, which He is to Order for the Benefit of many.

This will also occasion Innumerable Prayers to be put up to God, through the Messiah, with the Exercise of Faith and Hope, for his Mercies and Help in the time of Need, according to His Promises, at an Opportunity so Seasonable, when by His Providence He hath mov'd the Hearts of so many, to put a part of their Estates and Wealth into His Hands, by Him to be Distributed to such Needy Persons, or others, as He in His Wisdom shall think Fit: By which Prayers also God will be greatly Glorify'd, as acknowledging Him the Sovereign Disposer of all Providences, and particularly of LOTS, which He accounts so great a part of the Glory due, and to be Ascribed to Him by Man, as hath been above Cleared.

And again by all Persons Fearing God, especially those in great Want, finding Help, when they have obtain'd Benefit by God's Distribution, will thereby be stirred up to Glorify Him, by abundant Praises in the Messiah, the alone Purchaser of all the Good things

whatsoever that we Enjoy, for His Bounty and free Favour, and for the way of Ordering it so, as makes it alike sensibly His, as if He had sent the Gift by an Angel, or by the Ravens, as He did to *Elijah*.

As also Publick Prayers and Praises will be in like manner Frequent in all the Assemblies for Divine Worship, of all Her Majesties Subjects; especially seeing all Ministers of the Gospel are to be concern'd in the Promoting this Service for the Glory of God and the Good of His People, as is to be hereafter mention'd.

And those, who expected Benefit and are Disappointed, will have occasion for the Exercise of their Submission to the Will of God, and of a further lengthning out their Faith, Hope, and Patience, whereby God is as really Glorify'd as by those Praises; we send up, for those Proofs of His Mercies, whereby He putteth good Things sought and hoped for, actually in our Possession.

As likewise there is none who seriously Acknowledge God as the Disposer of LOTS, but they must consequently Acknowledge Him as the sole Disposer of all other Providences; and this cannot but beget a more full Dependance upon Him in all our Concerns, which is the Chief Reason why God doth so account Himself Glorify'd by being own'd as the Disposer of LOTS, as before hath been clear'd.

By these Considerations it is manifest, That no Invention was ever Contriv'd since the World Begun, so Eminently and Wonderfully Conjoyning and Knitting together the Temporal and Spirituall Outward and Inward Good of Mankind from the Highest to the Lowest, with the Glory of God as this doth.

And



And all with such an Admirable Fulfilling of God's Promises to those who have pity on the POOR, and endeavour to have them Effectually Provided for, That what is here Offer'd, holds forth to all, such a Notable way of improving their Money for real Self-Interest, as would Tempt the most Covetous Miser on Earth so to bestow it, with such extraordinary Prospects of contingent and certain Gain, as was never before known amongst Men, tho' no Consideration of the POOR had been taken notice of in it.

And now when I have said so much for the Excellency and Wonderfulness of this Invention, it is probable, that some will be ready to think, I am speaking to *MY OWN PRAISE*, as being the *AUTHOR* of it; *BUT GOD FORBID.*

Let all such know it is my fixed Opinion, and I hope on good Ground, That there never was, now is, nor shall be any Ingenious and Good Invention, but what is as really the Free Gift of God, Communicated by the Inward Operation of the Holy Ghost, as the Gift of Miracles, the Gift of Healing, and the Gift of Tongues in the Days of the Apostles, whether such Gifts relate to profitable Science, or to useful Inventions in Manufacture and Trade.

Not that I understand any of these to be Indications of the Special Favour and Grace of God, unto Eternal Salvation, the contrary being plainly Asserted, 1 Cor. 13. Where also CHARITY, of all other Graces, is pitch'd upon as the true Sign of Saving Grace.

And we are to take Notice, That the *Greek* word *AGAPE*, there rendred CHARITY, is the same which in most Places is rendred LOVE,

whether apply'd to God, or to our Neighbour but CHARITY being more properly that Branch of our LOVE, which we owe to our Neighbour, ~~and~~ the word CHARITY is there very fitly used, Because the LOVE there Treated of, is chiefly our LOVE towards our Neighbour, as the Principal Test of the Sincerity of our LOVE to God, and declar'd to be absolutely Necessary to all our other Good Works, and even to ALMSGIVING it self, that without this CHARITY or Neighbourly LOVE, we are but Tinkling Cymbals, and Sounding-Brass, making an Empty Noise, tho' we had all other Gifts, that ever Man was Gifted with from Heaven.

But to prove what I have Asserted, That all Ingenious and Profitable Inventions, whether in Science or Art of Workmanship is the special Gift of God, Communicated to the Inventor by His Spirit, I Instance God's own Words to Moses, *Exod. 30.*

And the Lord spake unto Moses, See, I have called by Name Bezaleel, and I have filled him with the Spirit of God, in Wisdom, and Understanding, and in Knowledge, and in all manner of Workmanship: To Devise (or Invent) cunning Works, to Work in Gold and in Silver, and in Brass, and in Cutting of Stones to set them, and in Carving of Timber; To Work in all manner of Workmanship: And behold, I have given with him Aholiab, and in the Hearts of all that are Wise Hearted I have put Wisdom, That they may make all that I have Commanded thee.

Likewise *Prov. 8. 12.* We have it Declared concerning the Messiah, who is said in the New Testament to be the Wisdom of God, and the Power of God, I Wisdom dwell with Prudence, and find out Knowledge of Witty Inventions; That is,

am the Sole Author of all the Witty Inventions found out by Men.

And the Apostle James tells us, Chap. 1. 16. *Do not Err, my Brethren, every good Gift, and every perfect Gift is from Above, and cometh down from the Father of Lights.*

Where every good Gift may be understood properly to relate to every Gift, of any Ingenious Invention for the Common Good of Mankind, and every perfect Gift, to the Gifts of Special and Saving Grace.

And indeed, if we consider, That a Good Invention is nothing in its proper Nature, but a Discovery or New Light, about some Good and Useful Thing, That before was Hid, and not Observed, what possible Cause can we more Reasonably Ascribe this Good Light to, than to God, who is essentially All Light, and essentially All Goodness, so that neither Light nor Goodness can Exist, but by Him, and from Him.

And thus every Good Invention is of the same Nature with that of LOT, the whole Disposall whereof is from the Lord, so that none, without the Height of Foolishness, Injustice, and Ingratitude, can Glory or Boast thereof any otherways than in God only.

And to this Referreth the Word Find, in the place just now Cited, *Prov. 8. I FIND out Knowledge of Witty INVENTIONS*, where we are to Remember, That to Find, which is Casually to fall upon a Thing not before known or possess'd, can no ways be Applicable, properly to the Wisdom of the Omniscient God, before whom all things are Naked and Open, and were so Eternally, but the Expression is Figurative, relating only to that Portion of His Wisdom Communicated to Man Finding out Witty



Witty Inventions, and is so Expressed by the Spirit of God, That we may be thereby Instructed to Know and Acknowledge that the Wisdom and Goodness of all such Inventions belongeth to God, and not unto us, who thereby do no ways Excel others by any Natural Capacity of our own, but only by a Free Gift from God, Communicated to us, which He hath not Communicated to others.

I shall suppose a Purse of Gold lay'd by the Highway Side, and so cover'd in a Bush, That no part of it is visible to those who pass by, save about an Inch of the String wherewith it is Tyed, and that very near to the Colour of the Bush, and this done on purpose, That it may go to such a Person, as the Providence of God shall Direct, to the first Discovery of it.

I shall suppose that many Thousands of Persons have passed by without taking any Notice of it; and that at length one going along, and musing, by the Way happens to fall upon a Meditation about the Sign given by God to *Moses*, when He gave Him his Commission for Delivering His People out of *Egypt*, to wit, a Bush Burning and not Consumed by the Fire; and that for Entertaining this Contemplation, He stands a little so soon as He comes to the Bush, and seriously looks upon it; and that in the mean time, while he is so Contemplating, he happens to perceive the little bit of a String, and putting his Hand to it to know what it might be, He Finds the Purse of Gold, takes it and goes on His Journey Rejoycing.

Now what a Foolish Thing would it be for such a Man, so Manifestly Directed by a LOT of God's Providence in all this Matter, to Imagine, That he owed the Finding of this Purse  
of

of Gold, to his being sharper Sighted, and his seeing Better, and more Clearly, than all the many Thousands that had past by the same Way before Him, and had not Found what he had Found?

And a far greater Fool must he be, who Falling upon a Good Invention, which he may perhaps reasonably Suppose, was never before Perceived and Found out, by any of all the Numberless Thousands of *Adam's* Posterity, which have gon before him, should thereby Conclude, That this his Rare Invention was owing to a greater Natural Strength and Perspicacity of Judgment, than was in any or all of those Numberless Thousands that went before him; and with the Light of such a Notable Discovery should continue so Blind and Ignorant, as not to See and Acknowledge himself Nothing, and God all in that Matter.

For my own part, I do confess, That I cannot but esteem it an Unspeakable Favour of God to me, to be made, by Him, the Instrument of so Excellent an Invention as this is, tending so Exceedingly to the Glory of God, and the Good of Mankind: And if it succeed, shall humbly account it a greater Blessing, than if, without it, God had given me a greater Estate, and a Fuller Treasure of Riches, than any Person upon Earth is possess'd of; but I hope, that through his Grace and Assistance, I shall always Abhor every Thought and Imagination that doth not ascribe the whole Glory in every Part, Portion, and Atom, to God only, as the Bountiful Giver, and to the MESSIAH only as the Purchaser; and to the Spirit of God only as the Immediate Communicator of it.

Now

Now I come to shew, how this Happy Invention may be made Practicable, concerning which I humbly propose,

That seeing it will be the Honour and Interest of the whole Government, to be Concern'd in its Advancement; the first Step towards it may be ordered by an Address to the Queen, by both Houses of Parliament, Recommending the promoting it to Her Majesty's Care, in such Words, as They, in Their Wisdom shall think fittest.

That Her Majesty may be pleas'd thereupon, to Issue forth her Royal Proclamation, Ordering all Ministers of Churches, Kirks, or separate Congregations within Her Dominions, to make Choice of Three or Four, or more of their respective Hearers, of the best Reputation, to assist them in promoting the Proposals contain'd in this Treatise.

That the Author be Assisted in sending one of these Treatises gratis to every such Minister in Her Majesty's Dominions, and Four Books form'd in the most convenient way for Receiving Subscriptions, Two for the Lower Rank, and Two for the higher Rank of Contributors.

That the Magistrates of all Head-Boroughs of Counties, Shires, or other Jurisdictions, to whom any of these Books shall be sent, be Ordered to transmit the same to every Minister of Churches, or separate Congregations within the respective Counties, Shires, or Jurisdictions, where they are Magistrates of the Head-Boroughs thereof, or to deliver them to such Ministers as shall call for them; to wit, to each, One Book of this Treatise, and Two Books for Subscriptions of the HIGHER, and Two for Subscriptions of the LOWER RANK; the larger Subscription Books to Ministers of larger Congregations,



gations, and the lesser, to Ministers of lesser Congregations.

That each Minister, after receiving these their Books, do make publick Intimation thereof to their Congregations; and that the next Sabbath after such Intimation made, and after Divine Service Ended, they read unto their respective Congregations, That part of this Treatise which is Entitled, *The PROPOSAL OPENED*, with the General Title, and other particular Titles thereof.

That one Month be appointed for Receiving all Subscriptions to be made in *Britain and Ireland*.

That the several Ministers upon Receiving Notice thereof, do with the Assistance of those chosen by them, as before mention'd, Exhibit and lay open in their Respective Churches, or Meeting-Houses, the said Books for Subscriptions, Two for the Subscribers of the *HIGHER RANK*; and Two for the Subscribers of the *LOWER RANK*, who shall be willing to contribute freely towards the Advancement of this Design of Honouring God with a part of their Substance for Pious and Charitable Uses.

Every Subscriber is to subscribe alike in each of the Two Books ordered for that *RANK* of Subscriptions, *HIGHER* or *LOWER*, which he is pleas'd to chuse.

Such as desire to Contribute, but cannot write, the Minister is to Subscribe their Names for them in both Books, as likewise for such of their Respective Congregations as being Absent, do Commission him for that effect. And to all such Subscriptions for others, he is to add these Two Letters *P.A.* whereby it is to be understood, That Subscriptions so marked, are done by the  
Pastor

Pastor for Persons of his Congregation, That are absent, or cannot Write.

All Subscribers are to remember, That they must have their Money, they Subscribe for, ready to be paid into their respective Ministers, or otherwise, as the Commissioners, Trustees of the CHARITABLE CONTRIBUTION, to be chosen by their Contributors, shall direct, within Two Months, after the End of that Month which is to be appointed for taking Subscriptions; otherwise to lose the Benefit thereof. The Money to be paid being,

Half a Crown for every Share Subscribed for, of the LOWER RANK, and One Pound for every Share Subscrib'd for, of the HIGHER RANK.

At the Compleating of the Subscriptions, One Book of each Subscription Higher and Lower, are to be kept by each Minister as a publick Register, to which the Subscribers may at any time Resort; after the Commissioners Trustees shall call and send for the other Two to be Kept as a Publick Register of Subscriptions by them.

And whereas every Book is to have a Printed Title after this manner.

*Book of the Subscriptions to the CHARITABLE CONTRIBUTION, by those of the*

*within the* *Pastor* *to which*  
*chasing Shares of the LOWER RANK, Receiv'd*  
*by the day of* 1708.

*Or for Purchasing Shares of the*  
*HIGHEST in the Books Ordain'd for that Pur-*  
*pose.*

Every Minister receiving these Books, is to fill up the First Blank with Parish or Separate Con-

Congregation. The Second with Shire, County or Name of any other Jurisdiction, where the Parish or Congregation is. The Third with the Name of the Pastor or Pastors, where there are more than one, adding S. to the Word Pastor. The Fourth Blank to be fill'd by Me or Us After Receiv'd by and the Fifth and Sixth Blanks to be fill'd up by the Number of the Day, and Name of the Month, and then Subscribed by the Pastor or Pastors of the mention'd Parish or Congregation.

The Books are to have all the Places for Subscriptions enclosed each within Lines, and at the one side, a Column with the Number of the Subscriptions in every Book, from 1, 2, 3, 4. onward to the last place, for Subscriptions in the Book; and at the other side, there shall be a Column for the number of the Shares that every one Subscribeth for.

And opposite in the other Leaf, shall be a Copy of the same two Columns, Noting the Numbers of the Subscriptions; and the Shares Subscribed for by each. And this Division of every Column over against the Subscription, is to be cut off, and given to the Subscriber over against it, which he is to keep, because thereby he is to know what Number or Numbers, are to be his in the Distribution of the Lots.

For LOTS are to be Cast upon all the Books which of them shall be First, Second, Third, and so forward to the Last, and so the Numbers signifying the Persons, for whom the Distribution of Lots is to be made in each Book, are consequently to be Ordered from First to Last, according to the Priority or Posteriority of the Books hapning by LOT, wherein their Names are written: So that here every one will have their



their Numbers as well as their Chance of Benefit determined by LOT.

And after the Books are so disposed of by LOT, all the Numbers for Chance of Benefit, signifying the Persons to whom they belong, shall be Publish'd, and Dispers'd over Her Majesties Dominions, and one sent to every Minister, whereby every Subscriber will know by the Number of his Subscription, what is his Chance-Number Entitling him to Benefit, when coming up by LOT to his Chance-Number in the Distribution, without any need of Publishing every ones Name.

At the End of a Month, after the day Fixed for Beginning to Subscribe, Advertisement is to be given in the *Gazet* for Electing Commissioners Trustees for Managing the whole Affair:

Concerning which Election it is Proposed, That all Subscribers for Two Shares in the HIGHER RANK, and for Four in the LOWER, shall have power of Electing and Being Elected.

That the Number of the Commissioners elected be Twelve; to wit, Six of the Subscribers of the First Rank, and Six of the Subscribers of the Second.

That no Election by Suffrages shall proceed further, than to the Chusing Three times the Number of those that are to Serve; out of which the Third part shall be chosen by LOT. To wit,

Six chosen by LOT, out of Eighteen Chosen by Poll, for the Lower Rank; and Six chosen by LOT, out of Eighteen chosen by Poll, for the Higher Rank.

And seeing an Election of Poll, by all the Subscribers, qualify'd as above in all Her Majesties

jesties Dominions may appear Impracticable; or would be very inconvenient tho practicable. It is propos'd that those Elections be made by such Qualify'd Subscribers, as are at *London* for the Time; but not restrain'd from chusing any qualify'd Person, that is not then in *London*, if they think fit.

And seeing this Election is a matter of such Consequence, and liable to divers Niceties, making it Improper for the Author to pretend to take the weight of the management thereof upon Himself; it is Humbly propos'd, That in this he may have the Concurrence and Assistance of my Lord Mayor, and Aldermen of *London*, to whom he will humbly communicate his Thoughts about the Fittest way of ordering this matter.

And with their Consent and Approbation, Advertisements shall be given in the *Gazet*, concerning the Time, Place, and Manner of performing the said Election.

The Quorum of the Commissioners Trustees, when Elected, capable to determin Business, is to be of that Number, which themselves shall Appoint after they have met, and the Times and Days of their Meeting accordingly.

They are to provide a Convenient and Decent Place for their Meeting, and for keeping those Offices under them, that will be necessary to the Management.

They are to chuse Two Secretaries, who are to sit with them to minute their Proceedings, and give their Orders to the Clerks.

The keeping of the Books, and Ordering the Accounts, That this Office must require, will be a matter of the greatest Skill, Labour, and Diligence.

So that I humbly conceive, less cannot be sufficient for it, than Four Head-Clerks, and at least

Twelve Inferiour Clerks, under each of the Head-Clerks making in all Forty Eight.

And seeing if this Proposal takes Effect, it will Follow of Course, as well as of Necessity, for the better Management of the whole Affair, that the Author of this Proposal, who hath many Considerations to offer for the Advantage of it, as opportunity shall make way for them, beside those contain'd in this Treatise, be always one of the Commissioners Trustees during his Life, and so supernumerary to the Twelve Elected Commissioners; All the Favour he desires with respect to this, is,

That he may not be understood, to be under such Obligations for the Frequent Attending of their Meetings as the Rest are, but only to come when he hath any thing to Offer, or when his Advice or Assistance is Requir'd, or in Case of an Equal Vote, or such like Contingent Occasions.

Which Liberty and time for study will be Necessary to him, because of the further Contrivances he hath in View, and will still be busied about, both for Advancing the Interest of the Contributors, and also for supplying the Necessities of the POOR.

And for a full Security to the Faithful Management of this Great Affair, It is Humbly Proposed,

That Her Majesty may be pleased, to send to the Commissioners Trustees, Twelve Persons Names, such as she shall think fit to choose, Inclosed in Twelve Sealed Papers, upon which LOTS shall be given forth, that the Persons, whose Names are in the Four Sealed Papers of those Twelve, which shall be taken by LOT, may be declared Four Commissioners, Controulers for the Queen, to Oversee, Inquire  
into



into and Examine the whole Management, with Power to call for all Books, Accounts, and Papers in the Hands of the Commissioners, Trustees, or any of their Clerks, as they shall think fit.

Which Commissioners Controulers are to have an Office Distinct, a Secretary, Two Head-Clerks, and Eight Under-Clerks, and are to prepare Summaries, and clear Views of the whole Management to, be lay'd before the Queen, or Parliament, when and as often as Her Majesty, or either House of Parliament shall think fit to call for them.

Now Since the Management of this great Affair will be a Matter of the Highest, as well as the most Honourable Trust, that hath been in any Nation, it will accordingly deserve, that all Employ'd in it, have in their several Stations suitable Encouragements for Applying themselves fully to the Service of it, without any need of seeking out a Comfortable, and Creditable Subsistence another Way.

This the Honour of the Nation, the dignity of the Service, and the great Pains, Labour, and Diligence it will Require do in all Reason make justly due.

Beside, that it would be a very Disagreeable thing, to find a Proposal so much Extolling Bounty and Liberality as this doth, Guilty of Narrowness and Pinching towards those, who must be the Necessary Supporters, and Improvers of it, with great Expence of time and Labour, to the Common Benefit of all Concerned in it.

Therefore it is my Humble Opinion that the several Stations Mention'd be Allow'd for their Encouragement, and for the Honour, and usefulness

usefulness of their Service, at least, the Yearly Salleries following.

The Queen's Four Commissioners Controulers, Twelve Hundred a Year each.

The Thirteen Commissioners Trustees, and Managers of the Stock and LOTS, a Thousand a Year each.

The Queen's Commissioners, their Secretary, and the Commissioners Trustees, their Two Secretaries, Five Hundred a Year each.

The Queen's Commissioners, their Two Head-Clerks, and the Commissioners Trustees, their Four Head-Clerks, Three Hundred a Year each.

And the Queen's Commissioners, their Eight Under-Clerks, and the Commissioners Trustees, their Fourty and Eight Under-Clerk, a Hundred a Year each.

Which Sums Computed together do Amount to Twenty and Six Thousand and Seven Hundred Pounds. Beside Messengers, Under-Servants for the Office, House-Keeper, Door-Keepers, and the Expences for an Office, Coal, Candle, Paper, Books, places for keeping them, &c.

So that the Charge of the Office cannot be supposed to Amount to less, than about Thirty Thousand Pounds Yearly.

And indeed it is a special Advantage of this Proposal, that it will be able to Furnish Creditable Employments to so many different Qualities of Persons, without any Sensible Prejudice to the Yearly Increase of the Stock.

For clearing whereof we are to Consider, that during the War all Benefits gain'd by LOT, are to pay Thirty per Cent to the Stock, tho' in time of Peace the Deduction, is never to Exceed Twenty five per Cent, and will Proportionably

Proportionably Decrease as the Stock Increaseth.

This *Thirty per Cent*, upon Two MILLIONS of Benefits Quarterly, will Advance the Stock to Six Hundred Thousand Pounds Sterling Quarterly, and Yearly, according to the Proportion supposed to be Contributed, to Two MILLIONS and Four Hundred Thousand Pound Sterling, whereby it might allow if it were found necessary and the Publick Affairs at a Pinch, some Considerable Assistance to the Government, beside the laying up for paying the Losers their loss with *Ten per Cent*. Interest, and beside the Charge of the Office; tho' in that case no great thing could be done for the POOR, so long as the War continues, which is the chief thing, that I wish were promoted, as that which is likeliest to make all our Affairs Publick and Private go well and Prosper.

It is to be Considered, that in ordering of this Affair, as here Proposed, Constant Jubilees of Seven Years, are to be Computed and observed with these Distinguishing Circumstances from other Years.

That a way shall be found for making all Benefit-LOTS drawn every Seventh Year, go to those who happen to have them full, and Free of all Deduction.

That every Seventh Year, All the Four Quarterly Courses shall be drawn Promiscuously by those of the Higher and Lower Shares, so that the Higher Rank shall have an Equal Chance, with those of the Lower Rank, to all the Benefits of the Lower Rank, and the Lower Rank shall have an Equal Chance, with those of the Higher Rank, to all the Benefits of the Higher Rank.



Every Seventh Year also the Loss of every Contributor shall be Computed, and Ten per Cent. pay'd them, for all that Part of their Money Contributed, which Exceedeth any Benefit Gain'd by them, in the Casual distribution of the Benefits by LOT.

And in the First Jubilee or Seventh Year, the Commissioners Trustees are to appoint a time, for paying back to every one their whole Loss with Ten per Cent. Yearly Interest, as hath been proposed, after that by Considering the Sums Lost in the First Seventh Year, and Compared them with the Increase of the Stock, after all Expence is cleared, they may thereby be Able to judge what will be the most Convenient time, both for the Interest of the Contributors, and of the Stock, to pay those Losses Principal and Interest.

It is also to be Considered that for a Rotation of the Trust and Management amongst the Contributors, Six of the Twelve Commissioners Trustees, shall go off by LOT every Sixth Year, and other Six shall be Elected in their Room, after the same manner as in the first Election, to enter the Seventh Year.

Which Rule of Changing but the one half is Proposed for that End, that there may always be as many, acquainted with the Affairs and Methods of the Office, Remaining in it, as there are new Incomers, who must be supposed will always in some things want to learn from them.

But that the Queen change or continue the Commissioners Controulers, as Her Majesty shall think fit.

Last of all, I do Humbly Propose, that every Year, the first distribution of LOTS, be usher'd in with a day of Fasting, and Humiliation

liation, for Remission of Sins, and removing God's displeasure, for the sake of the *Messiah*, and for Intreating his Favour for disposing of the LOTS, to the Comfort and Relief of those in Necessity who have sought him in sincerity, and depend upon his Mercy for help, only thorough the *Messiah*, and to such others not in the like Necessity as will bestow the Benefits, they shall receive from his Bounty, most to his Glory.

And that after the last Distribution of LOTS, every Year, there be appointed a day of Thanks-Giving, of Joy and Gladness, and sending Gifts, and Praising of God in the *Messiah*, for putting it in the Hearts of his People to Contribute so Liberal a Part of what he hath given them, for his Service and Glory, according as he hath Commanded.

At which Thanks-Givings also Ministers are to take care to Encourage all such, as may have sought God, and Depended upon him for such help in their Necessities, as they have not yet obtain'd, by shewing them how often God useth that Way with those whom he LOVES, not answering their Expectations at their time, but WAITING TO BE GRACIOUS to them, to learn them to WAIT on his COUNSEL, with the continued and lengthened out Exercise of Faith, Hope, and Patience, the Tryal whereof is much more precious, than Gold or Silver, &c.

That Her Majesty be pleased to Issue forth Her Royal Proclamation, for observing those Fast Days, and Thanks-Giving Days every Year, as She shall be Applied to by the Commissioners Trustees, for that end. And may God give to all, who LOVE Him in the *Messiah*,  
I 4 and

and wait for his Appearance a comfortable  
Proof of the Truth of his Word, Ps. 126.  
*They that Sow in Tears, shall Reap in Joy.*

Here I would have all such Remember, that  
Notable Providence of God relating to the  
*Jews*, which happen'd in the Days of *Esther*,  
when their strait and Affliction, so great and  
apparently desperate, that no People were ever  
in greater, were after Solemn Fasting, and  
Humiliation, turn'd into such Inlargement, such  
unexpected Victory over Enemies, and such  
Joy, and Gladness, with Fixed Memorials for  
them, and their Posterity, as scarcely hath a  
parallel to be found in any History.

I take the rather Notice of this, because the  
days Appointed by the *Jews*, for Solemnizing  
with Extraordinary Rejoycing Feasting, and  
sending of Gifts Yearly by them, and their seed  
for Ever, the Remembrance of that Signal  
Deliverance, and that the Memorial of them,  
should never fail, to be observed throughout  
their Generations, were by them called the  
Days of *Purim*, that is the Days of *LOTS*.

Now how far it may Affect the *Jews*, to  
see the Solemn Celebrating of the Days of  
*Purim*, Translated by Providence from the *Jews*,  
omitting them to Christians observing them, I  
cannot tell.

But seeing both do Equally own a Belief  
of Scripture Prophecies, and Concern in them,  
those of the Prophecies of the Old Testament,  
and those of the Prophecies both of the Old,  
and of the New Testament, it may deserve  
the Serious Considerations of both.

That all the Prophecies contain'd in both  
these Books of God, are wholly of the same  
Nature with that of *LOT*; which is to make  
something Come, that was Remov'd, to Reveal  
something



something, that was Hid, and to make some Revolution, by putting up what was down, and down what was up, according to the Circular Motion of a Wheel, as hath been shewed.

And that there is neither Promise nor Threatnings in the whole Word of God, but what is of the same Nature, all Threatnings declaring something to Come, that as yet is Remov'd, something of the Counsel of God, to be Revealed, with respect to the matter of the Threatning, and the Persons Threatned, which as yet is Hid, and not manifested, and always Terminating in the throwing down those that are lifted up.

And on the other hand all Promises due in like manner declare some things to Come, which as yet, are Removed, something to be actually made manifest, which as yet, is Hid, and always Terminating in a way contrary to that of the Threatnings, to wit by Raising up those that are bowed down.

Now seeing the Nature of all the Prophecies, Promises, and Threatnings of the Word of God is of so near Affinity with that of LOT, it may seem to deserve the Serious thoughts of all, who do believe that Word.

If a providence of God ordering such an Extraordinary matter of *Purim* or *LOTS* so long after the Creation of the World, as was never ordered before since that Creation, may not probably be lookt upon as a Fore-runner to the fulfilling of some Extraordinary Prophecies, Promises and Threatnings before the end of the World, which yet remain unfulfilled.

The first Prophecy, Promise, and Threatning of all other in the Word of God is that *Gen. 3. 15. And I will put Enmity between thee, and the Woman, and between thy Seed, and her Seed,*  
is

*It shalt bruise thy Head, and thou shalt bruise his Heel.*

As to that Part of the Prophecy, which relates to the Enmity betwixt the Seed of the Serpent ( that is, the Children of Satan the Old Serpent ) and the Seed of the Woman, ( that is, the *Messiah* eminently, and all the Children of God in Him ) this hath been fulfilling ever since that Prophecy was declared until this day, and will be unto the End of the World.

But as to the last Part: It shall bruise thy Head, and thou shalt bruise its Heel, this seems Particularly to Point at the Final Issue of the whole Enmity, to be fulfilled in that Lost Period of time, which is to put at End to the Duration of the World.

And the whole mystical sense of the Words there used do corroborate this Opinion, as well as the Agreement of the Prophecies of the New Testament with those of the Old concerning the last times.

Two of the chief Prophecies remaining to be fulfilled in both Testaments are the killing of the Witnesses, and the Raising and Ruin of *GOG* and *MAG OG*, both which do belong to the last times.

I have seen a late very Ingenious Author pleading the fulfilling of the first of these to be past, by what hath happen'd to the Protestants of *Piedmont* under the Duke of *Savoy*, relating to their Banishment, and returning in such a time, as doth agree with that mention'd in the Revelation for the Killing and Raising again of the Witnesses.

I cannot here enter upon those Considerations of that Prophecy, which seem to me inconsistent with so narrow an Interpretation,  
only

only I shall Intreat that learned Gentleman to take Notice of one thing, which I suppose may easily Reconcile him and me, to wit,

That the fulfilling of the great Prophecies, of the Scripture have often forerunners of Images and lesser Types or Resemblances of them, as Preparatives and Admonitory Warnings to put us in mind of their grand Accomplishment.

So the Destruction of *Jerusalem*, and of the Temple, with the Total Dispersing of the *Jews*, and the Revolutions falling in therewith, were a Type of the last Catastrophe of time, and Destruction of the World, of both which Christ so speaketh with a like intermixture of expressions and Characters, as makes it somewhat Difficult to distinguish what Expressions relate to the Destruction of the Temple, &c. and what to the day of Judgment, *Math. 24.*

And so the effects of the opening the Sixth Seal, in the Revelation, declaring a great Revolution in the World, are expressed with such Words, as agree to the last Revolution, and day of Judgment, because a previous Figure of it, as of Necessity it must be, seeing the opening of the Seventh Seal, the Sounding of the Seven Trumpets, and the pouring out of the Seven Vials, are by the same Prophecies to Intervene before the Day of Judgment.

Supposing then that the Grand Antitypical Period of Killing the Witnesses is yet to come, and to Affect the whole true Christian Church, that is, the Seed of the Woman, we have a Conjunct Prophecy falling in with it, concerning *GOG* and *MAGOG*, denoting the Seed of the Serpent, as indeed those two Considered together are of the Nature of a Ballance, whereof



whereof the one Scale cannot go up, but the other must go down.

Now if we take Notice that all the Prophecies relating to the Extreme distress of the Church of God, and to the Extreme Elevation of G O G, in both Testaments point clearly at the very last times of the World, whereof I could give many Instances, but shall here Referr only to a Few in the next following Discourse. And if then we compare these with the First Prophecy of all, that I have just now mention'd, we may find there couched some wonderful mystical References to the same Events.

For there we have the Heel, which is the last and lowest Part of the Body with respect to Humiliation, Apply'd to the Seed of the Woman, Figuring the last Succession of the true Church of God, and its Lowest Humiliation.

And on the other Hand we have the Head, which is the Last and Highest Part of the Body with respect to Elevation, Apply'd to the Seed of the Serpent, Figuring the last Succession of the Enemies of the Church of God, and their Highest Elevation.

And we find it Foretold by that First Prophecy that this Heel, to wit, the Last Succession of the Church of God, <sup>is to be</sup> bruised, that is, Afflicted, and lay'd as low as Death, in a Similitude to the *Messiah*, who was so bruised for our Iniquities, by the Head of the Serpent, that is the Enemies of the *Messiah*, and his true Church, in their Last and Highest State of Elevation.

And again, that the Head of the Serpent in this its Last and Highest State of Elevation is to be bruised unto Death, without all hope of

of Recovery, which the Bruising of the Head Figureth by the Heel in its Last and Lowest State of Humiliation, lifted up above the Head of the Serpent Crushing it to Death, and utter Destruction, in its last and Highest State of Exaltation.

Now what can more Emphatically Express that Prophecy of the New Testament, concerning the Death and Resurrection of the Witnesses, or more exactly agree with the Figures whereby it is Expressed.

And on the other Hand, if we consider the Prophecies relating to *GOG*, what can more properly Figure the Head of the Serpent, or the Enemies of the Church of God, in their Last and Highest Elevation?

Where I shall first take Notice, that the Name which the Spirit of God chooseth, to Express the Head of the Serpent, in its Last and Highest Elevation, to wit, *GOG*, is taken from *GAG*, which in *Hebrew* signifies, the Highest Top of the Roof of a House, and so its Last part, with respect to Elevation.

And in *Ezekiel*, where the chief Prophecies concerning *GOG* are Recorded, we find they are immediately subjoyn'd to the preceding Prophecy, concerning the Dead and dry Bones brought to Life again, and standing up a great Army, Excellently agreeing with the Killing and Resurrection of the Witnesses, which in the New Testament go before the Prophecy, about *GOG* and *MAGOG*.

Likewise we find in *Ezek. 38. 22.* and again in *39. 6.* That one Instrument of the Destruction of *GOG* is to be Fire, which plainly agreeth with *Rev. 20. 9.* where it is said that the Multitudes of *GOG* and *MAGOG* were

were devoured by Fire, coming down from God, out of Heaven.

And Ezek. 38. 8. We find it declared concerning this GOG, *After many Days thou shalt be Visited, in the Latter Years thou shalt come into the Land, &c.*

Where the Word *Latter*, is not an Adjective as it appears to be by our Translation, but *Abharit*, a Substantive, signifying the End, Postremity, or last Period of Years, whereby the Prophecy agrees fully with the Prophecy of the Revelation concerning GOG, which is the Last, before the *New Jerusalem* coming down from Heaven; also evidently Figured by the Prophecies immediately Following the Destruction of GOG in *Ezekiel*, and so Confirmeth what I have Asserted concerning the First Prophecy, about the Heel of the Seed of the Woman, and the Head of the Seed of the Serpent, that it relates to the last Period of Time.

But to bring these Considerations back to the Occasion from whence they did Arise, to wit, the Days of *PURIM*, that is, of *LOTS*: It is Observable,

That, as I have Clear'd how a Figure of *LOTS* is in the Circular Motion of a Wheel, so we find that *Ezekiel*, who so plainly Prophecies of the Killing and Resurrection of the Witnesses, and of the Raising and Ruin of GOG falling in therewith, and of the *New Jerusalem* immediately following, does begin His Prophecies and His Prophetick Commission in the first Chapter, with an account of Wheels in Motion Represented to him, and particularly that their Appearance was like a Wheel within a Wheel, figuring the Hidden Counsel of God, from whence all the Revolutions of the World being



being of the Nature of *LOTS*, do proceed and are ordered.

And of the Mystical *Canaan*, whereof he Prophecies after the Destruction of *GOG* he declareth, That it is to be divided for Inheritance by *LOT*, Chap. 45. 1.

Again, if we return to the Consideration of the Original of the mention'd Days of *PURIM* or *LOTS*, we shall there find an Exact, foregoing Type, of all those Prophecies concerning the Killing of the Witnesses, and the Raising and Ruin of *GOG*, which are the Anti-type thereof.

For there in the Book of *Esther*, we find the Extreme Humiliation and Distress of the *Jews*, making them appear to themselves and to their Enemies, as Dead and Buried in their Graves, falling in with the Outmost and Last Elevation of their Proud and Greatest Enemy *Haman*, Boasting amongst his Friends, of the great Heights to which he was Exalted.

And in a little while he is so lifted up with an Extraordinary Proud Conceit of Himself in these Exaltations, we find the Scales turned and *Haman* thrown down suddenly and unexpectedly with Disgrace, and an utter overthrow, never to Rise again any more.

While at the same time the *Jews*, whose utter Ruin he design'd, and thought himself sure of, obtain a Glorious Deliverance, Raising up, and Reviving of a plain Similitude to a Resurrection from the Dead, which gave the occasion for their Observing and Celebrating those Days of *PURIM* or *LOTS*, which I have taken notice of.

But

But that which doth most in this matter shew the Wonderfulness of the Counsel of God, in Ordering His Providences of a like Nature, with divers Mysterious Aspects upon one another, is, That this *HAMAN* is Marked by the Epithite or Title of *AGAGITE*, from *AGAG*, the Common Name of the Kings of the *Amalekites*, to whom he is suppos'd to have had a Relation.

Now this Word *AGAGITE*, is in the Hebrew Written *AGGI*, which hath the value of these two Hebrew Words *AI. GG.* That is, where is the Top of the Roof, where is *GOG*, or *GOG* is not, that is, is Fallen, Ruin'd, and gon for Ever.

Again, we find this reference to the Prophecies about *GOG*, in *Ezekiel* notably Confirm'd, in so far as the Name *HAMAN*, signifies to be Multiply'd or Increasing to a Multitude, and in *Ezek. 39.* we find the Valley of the Slaughter of *GOG*, ordered to be called *HAMON GOG*, That is, *The Multitude of GOG*, and the City to be called *HAMONAH*, with a plain and obvious Reference to the Name *HAMAN*.

Also the Number of the Height of the Gallows, on which he Design'd to Hang *Mordecai*, and whereon Himself was Hang'd, being Fifty Cubits high, and so having the Figure of the Great Jubilee of the *Jews*, every first Year, after the Compleating of seven times seven Ordinary Jubilees, was a presage in the Providence of God, of his being thrust out, and a *Jew* coming in his Place, which was the manner of the Jewish Jubilees, wherein those having Right to Inheritances, returned to the Possession of them, and those who Possessed them we thrust out; and was likewise a Fore-Token  
of

of that Glorious Jubilee, which the *Jews* did Celebrate upon the Death of *HAMAN*, and their own Restitution to the Just Right of their Lives and Inheritances.

For which they did Institute the Perpetual Memorial, to be observed throughout all their Generations, of those Days of *PURIM* or *LOTS*, which the present Occasion hath led me to take Notice of.

What Relation a Providence of the like Nature of Celebrating Days of *PURIM* among Christians, if so it shall please God to Order, may have to a like Glorious Deliverance some time or other prepared for them in a Strait : Time will Discover.

Only, without taking upon me to Determine either Times or Events, which God hath Reserved in His own Power, I shall End this Treatise with the following Discourse, containing some Surprizing Observations on divers Texts of Scripture, which seem to Point at some notable Reference to a Matter of *LOTS*, and to the Times, wherein this doth Providentially appear, and is to be made Effectual, if Providentially Assisted by Authority.

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# THE CONCLUSION.

Containing some Uncommon Remarks  
on divers Scripture Texts, which  
seem notably to point at both some  
thing of the Nature of this Inven-  
tion, and the Times appointed for  
its being Communicated and  
Brought to Light.

**I** Shall conclude with a few Curious Remarks  
which I happen'd to Observe, while Consi-  
dering *Eccl. 11. 1, 2.* Being thence directed  
to the like Observations on several other  
Scripture Texts.

The Words are : *Cast thy Bread upon the Waters,  
for thou shalt find it after many Days. Give a Por-  
tion to Seven, and also to Eight, for thou knowest not  
what Evil shall be upon the Earth.*

Reading these Words, *Give a Portion to Seven,  
and also to Eight.* I remembred how this is or-  
dinarily understood to signifie no more, but to  
extend our CHARITY as far as our Circumstan-  
ces Allow, and to give Portions of it to as ma-  
ny as we can.

I have often formerly taken notice of many  
Passages of Scripture, which being difficult to un-  
derstand,

derstand, according to the plain Sense of the Words, are Rendred by the Translators into such Expressions in our Language, as have some Affinity to the Hebrew Words, and in themselves are really true, but no ways reaching the Force, Emphasis, and special Meaning of the Original. Such as that I before mention'd, Ps. 50. *A Sacrificer of Praise shall glorifie me.* The notable Force whereof as relating to the MESSIAH, not being perceiv'd by the Translators, They turn'd the Words into a general Truth of some Affinity to them: *Whoso offereth Praise glorifieth me.*

After this Reflection, and a serious Consideration of the Words, I came to be fully satisfy'd in my Judgment, That, if the Spirit of God had had no other Design, but to exhort us to give to as many as we can, He had never, for expressing that Sense directed to the Words: *Give unto Seven, and also to Eight.*

Then Remembring what Mysterious and Wonderful things I have often had occasion to Observe in the figurative Sense of Numbers, and that the Letter *L.* there Interpreted. *To*, doth as frequently in the Hebrew signifie, *Of*. I came to Examin the Words according to this last Sense of the Letter *L.* *Give a Portion of Seven, and also of Eight.* And was immediately directed to consider more fully what I had often before taken notice of.

That the Number VII Figureth Strength, Power, Ability and Authority, which being the Companions of Wealth and Prosperity, may here signifie such a Condition:

And that VIII on the contrary denoteth a Low and Humble State, wanting the like Ability and Authority.

For Illustrating of which Opposite Figures in those two Numbers we are to Observe,

That the Chief and Original Respect had to Number amongst Men, Regardeth the Motions of Time, which are providentially Ordered and Computed with a more Special and Eminent Regard to the Circular Number XII. Whereby we count the XII Hours of the Day, the XII Hours of the Night, and the XII Months of the Year.

Now if we draw a Circle containing the Number XII. The one half always supposeth a Motion of *Going away*, and the other always a Motion of *Returning*.

And as I. is always in such a Circle, the first Number of *Going away*, VII is always the First Number of *Returning*.

Then we are to consider, That *Going away* is a Figure of Weakness, Trouble and Affliction; as in flying from an Enemy, or being forced from House, Lands, and Heritage; or being Removed from the Presence of any Great Person or Friend disoblged by us, and as is eminently to be the final Punishment of the Wicked, at the Great Day of Judgment: *Depart from me, ye Workers of Iniquity, &c.*

And that on the other hand, *Returning* is a Figure of Strength, Safety, and Rest from Trouble; as of the Lion, it is said, *Prov. 30. 30.* That he is the strongest among Beasts, and Turneth not away for any. Where both Figures are cleared; to wit, That *Coming* denoteth Strength and Safety, and *Going away*, Fear and Weakness.

So, *Isa. 30. 15.* In *Returning* and Rest shall ye be saved; in *Quietness* and Confidence shall be your Strength.

And *Pf. 116. 7.* Return, O my Soul, into thy Rest, for the Lord hath dealt Bountifully with thee.

The Figure of *Returning* in VII. is plainly Confirm'd by its Name in Hebrew, *SHBGNH*, consisting of *SHB.* to Return from going away, and



and *SHGNH*, to Look back, from *Looking a-  
way*.

And the Figure of Strength in the same Number VII. appears from the Name of the Seventh Letter in the Hebrew Alphabet, denoting this Number VII; to wit *ZIN*, which signifies to put on Armour, and also all manner of Arms and Weapons of War, whereby Soldiers or others strengthen themselves against Enemies.

Also the Seventh Month in the Year, wherein the Jews alledge the World was Created, hath the Name, *AITANIM* signifying *Strong* and *Robust*, and also *Fortitude* and *Strength*, in the Plural Number, for the greater Force of significance.

And that *Samson's* great Strength consisted in the Locks of his Hair of the Number VII, is another pregnant Instance to the same purpose.

*Nebuchadnezzar* for his Pride, was driven from amongst Men, and had his *Portion amongst the Beasts*, until *Seven times* pass'd over him; which number VII. in his Punishment, was ordered by God to Declare his Power and Authority over him in his proud Elevation.

So *Miriam's* being put out of the Camp for *SEVEN Days*, for Her Rebelling against *Moses*, was order'd as a Figure of the Certainty of *Moses* his Just Authority over her.

In the Psalm of the Circular Number XII. The Words of the Lord are compared to *Silver tryed in a Furnace*, and *purify'd Seven times*. Which signifies their Power to overcome all Difficulties, and Impediments that stand in the way of their Accomplishment.

The *Seven Churches*, *Seven Angels*, and *Seven Golden Candlesticks*, relating probably to the Several Successions of the Gospel Church, from Christ's going away unto his Returning, are

marked by the Number VII. Both with Regard to that *Returning*, and also to the Strength and Safety of his Church, as Built upon a Rock, Concerning which, Christ declar'd before his going away, *That the Gates of Hell shall not prevail against it.*

To this agreeth, the *Building of Wisdom's House*, and hewing out her *Seven Pillars*, Prov. 9. as a Figure of its Strength and Security.

*Jericho* the first City in the Land of *Canaan*, on which God shew'd His miraculous Power in putting the *Israelites* in possession of it, was a mighty strong City, and suitable to what I have observ'd concerning the Figure of strength in *Returning*, and thence in the Number SEVEN, it providentially had its Name from *IRHH*, pronounced *FAREACH*, the *Moon*.

Which every Month hath its Light *Returning* after it is gone away ; and whose Motion is computed by Four Quarters, each containing the Number of SEVEN Days.

*RUCH*, is to *Breath*, whereby the Spirit or Breath *Gone away*, is perpetually drawn back and *Returning*.

And *RICH* is *Smelling* ; and *HERICH* to *Smell*, which is done by *Drawing back* the Breath that is gon out, and so by causing it to *Return*. From these Words so Figuring a *Returning* after *Going away* : The *Moon* hath the Name *FAREACH*, and from *FAREACH* the *Moon*, the strong City *FERICHO* had its Name, as hath been Observ'd.

Now, when God was to Glorify his Power over this Mighty City, by a Miraculous throwing down to the Ground its High and Strong Walls, it is wonderful to see, what Use He maketh of the Number VII.

The

The Men of War must make a Circular Motion round the City *Seven* Days, each of six Days once, and *Seven* times on the *Seventh* Day, *Seven* Priests, with *Seven* Trumpets blowing before the Ark; which *Seven* Motions on the *Seventh* Day being Accomplish'd, and the *Seven* Priests blowing aloud with the *Seven* Horns, the Wall of the City fell down flat.

It is also to be Noted, That these Trumpets were of Rams Horns, which by their Circular Winding Figure a going away and returning, and the Figure of the Waves of the Sea Imprinted upon them, hath the same Relation to returning after going away, according to the Motion of the Sea, which is perpetually Going and Returning.

As also the Ram in his Tryal of Strength, by Fighting, performeth it by a constant Motion of Going Back and Returning.

And hence it is that the Jubilees of the *Jews* every *Seventh* Year, and the Great Jubilees the first Year, after *Seven* times *Seven* Years, wherein all Debts were forgiven, and all Persons did Return to their Estates, that had been Removed from them, were called by the Name *JO-BEL*, which signifies a Ram; all which were Types of the Messiah, his Going away and Returning, and of the Happy State of his People at the Last and Great Jubilee, when he Returns, to Deliver them from all their Oppressours, to Forgive all their Debts, and to put them in Possession of Eternal Rest, which Rest is also Figur'd by Returning, and by the Number VII. has hath been shew'd.

And by these Figures we may see, That the Changing of the Christian Sabbath, after Christ's Ascension from the *Seventh* Day of the ~~Week~~ *unto* the first, doth exactly agree in Figure with



Christ's going away, ONE or the first Number of the Circle XII. being the first Number of Going Away, as SEVEN is the first Number of Returning, as hath been shew'd.

And seeing Going Away, as before is clear'd, Figures Weakness, Affliction, and Trouble, the Sabbath of the first Day of the Week, Instituted after Christ's Going Away, is a continued Representation and Symbol of the Weakness and Low-Circumstances, and Affliction of the Members of Christ, in Comparison of the Elevated, and more Powerful State of the Ungodly in this World, until His Return, according to His own frequent Warnings about Persecution and Trouble, and the Low-State of His Disciples, until at His Return the Saints of the most High take the Kingdom.

But whereas He also Warneth us to be of Good Cheer, for He hath overcome the World, we ought to Remember that His Resurrection and Returning from Death, on the same first Day declar'd Him God All-sufficient to Save, and to Overcome all His and Our Enemies.

Tho' in so far, as he Rose from Death and Returned to Life on the first Day of the Week, it was a certain Sign, according to the mention'd Figures, That he was not to Remain with His Disciples at that Time, but to go Away from them, to make way for a Second Returning.

Having thus, I suppose, sufficiently Cleared that the Number VII. is a Figure of Strength, Power, and Authority, I shall next Endeavour to Clear, That the Number VIII. hath in it an opposite Figure of a Lower and more Humble State, of less Authority and less Ability.

Here

Here we are to Observe, That the Word in *Hebrew* signifying Eight, to wit, *SHEMONAH* is from *SHEMEN*, signifying Oyl or Unguent, to wit, making Flexible and fit to be Bowed down, and so Figureth a Low-State and Humiliation, as I have before Cleared, in considering the Name Messiah, which is Christ, or the Anointed.

In the Title of the sixth *Psalms*, we have it Noted to be on *SHEMINIT*, or the Eighth, which some Skilful in the *Hebrew* Tongue, understand to signify a Grave and Low-Tune, or a Basse Sound, to which that *Psalms* was adapted, as indeed in all Musick an Octave hath a Low Sound.

Now a Basse Sound Grave and Low, agrees in Figure with a Low Condition, and if we consider that *Psalms*, we shall find, That no *Psalms* that *David* ever Penn'd, containeth Expressions more suitable to Low and Afflicting Circumstances, than that doth.

Where also it is Remarkable, That Verse IV. He Prayeth, *Return, O Lord, deliver my Soul, &c.* shewing an Opposition in Returning Figured by SEVEN to His Low and Afflicted State, Figured by *SHEMINIT*, that is, EIGHT.

Again, the Name of the *Hebrew* Letter which denotes VIII, to wit, *HITH*, doth signify an Animal or Beast, to wit, Created in subjection to Man, having Dominion over them: So that with respect to Dominion and Subjection, Man may be Figur'd by Seven, and Beast by Eight.

And the Opposition also betwixt these Two Numbers, appeareth by counting all the Numbers, wherein the one and the other Terminate.

For I. II. III. IV. V. VI. VII. make XXVIII. which in *Hebrew* is marked by the Letters *CHH*, which in that Language signifies Power and Strength.

And

And the same Numbers by adding VIII, make XXXVI, containing all the Numbers leading to VIII, which XXXVI in *Hebrew* is marked by LV, which signifies *I Wish*, and so Figures a state of Want and Indigency in some Measure, which we Wish may be Supply'd, for WISH and WANT always suppose one another mutually.

By these Considerations, I have satisfy'd my self, That the true Meaning of these Words which we have Translated, give a Portion to Seven, and also to Eight is,

Give a Portion of *Seven*, and also of *Eight*, signifying, That not only the Rich and more Potent ought to Bestow a part of their Abundance, but even those also in Lower Circumstances, and Meaner Capacities ought to Remember the POOR, according to their Ability.

Then turning to the Words, *Cast thy Bread upon the Waters*, I Remembred the Figure of LOT in Bread, as I have before Explain'd it, by being Rolled and Mixed, and Turned over and over, backward, forward, down and up, in the Forming, and by being Removed and Hid in the Oven in the Baking, and afterward Returning and brought to Light, when drawn out of the Oven.

Then taking Notice of Water, I found the same Figure in it, Circulating or River Water, being there understood, Going Away and Returning, suitable to the Word FIND, which supposeth a Returning of what seem'd to be Lost, as is Plainly and most Elegantly Express'd, Ps. 104. 6. *Thou coverest the Earth with the Deep, as with a Garment; The Waters stand above the Mountains—They go up by the Mountains, they go down by the Valleys, unto the Place thou hast Founded for them: And Eccl. 1. 7. All the Rivers run into*



into the Sea, yet the Sea is not full; unto the Place, from whence the Rivers Come, thither they Return.

Where by the Circulation of the Rivers going away and hiding themselves in the Sea, and in the Bowels of the Earth, Ascending by the Mountains, and descending by the Valleys, and at length Springing up out of the Earth, Returning and Manifesting themselves, after being Hid and Removed, and Ascending after Descending all the Properties of LOT above mention'd are exactly figur'd.

And I farther observed a Reference to LOT in the same Verse by the Word CAST, which is usually apply'd to the Giving forth of LOTS, called to CAST LOTS, according to which the LOT is said to be CAST into the Lap, Prov. 16.

Having by these Observations my Imagination somewhat Raised to suppose that this Place, may mystically contain in it something of a Prophecy, about some Eminent matter of Charity to be Providentially ordered by Distribution of LOTS, a long time after that wherein this was foretold, which the Words, after many Days, may Referr to both with Respect to the CASTING and FINDING there mention'd, I came again to Consider the next Verse, give a Portion to Seven and also to Eight, according to the Account I have given of it.

And here Happening to Consider with my self the *Hebrew* of these Words, give a Portion to Seven, and also to Eight, I found them to be Properly according to our Translation. TEN MEN AT LE SHIBGNAH VEGAM LISHMONAH as pronounced; but Written, TN MNT LSHBG NH UGM LSHMUNH. Give a Portion to Seven, and also to Eight, which Words I immediately perceiv'd, not without

without some Surprise, that according to the Various Sense of *Hebrew* Words Proper to that Language above all others, the same Words might be fitly Rendered without any Prejudice to the more Obvious Sense. Add One Thousand Seven Hundred to Seven, and also to Eight. For *TN* is to Add, as well as to give, and *MNT* by *M* 600 *T* 400, and *N* 700 exactly Noteth 1700.

And Considering that the Present Invention about such an Extraordinary Contribution for Charity to be Distributed by *LOTS*, as I suppose was never before known was given in the Year 1707. that is in 1700. added to SEVEN And, God willing, Intended to be made Publick to the World in 1708. that is, 1700 added to Eight, I knew not what to think of so Notable a Coincidency.

Especially Considering that upon a Narrow Examination, so far as I was assisted, of the chief Prophecies of Scripture, yet Remaining to be Fulfilled before the End of the World, I have long been very well Assured in my own Mind, that that Great Period cannot, but be very near, tho' I never fixed upon any Particular time.

And with the same Persuasion I have been also, and am satisfy'd, that there will be an Extraordinary time of Trouble, upon the Earth a little before the End, such as perhaps was never before according to that Prophecy in the Twelfth of *Daniel* immediately Preceeding his Account of the End of time.

' At that time shall *Michael* stand up, the Great  
' Prince, that standeth for the Children of thy  
' People, and there shall be a Time of Trouble,  
' such as never was, since there was a Nation,  
' even to that same time. And at that time thy  
' People

' People shall be Delivered, every one that shall  
' be found Written in the Book.

Which Last Words I understand to Referr,  
to the Conversion of the Jews, which by many  
Texts of Scripture, might be cleared that it is  
not to be, until the very Last Period of Time;  
and that this great Providence will certainly be  
accompany'd with Terrible Revolutions, and  
Concussions of the Earth.

To which Christ's Words also Agree, *Math.*  
*24. 21. For then shall be Great Tribulation, such as*  
*was not since the Beginning of the World until this*  
*time, no nor ever shall be.*

And *Luke. 21. 25. And there shall be Signs in the*  
*Sun, and in the Moon, and in the Stars; and upon the*  
*Earth Distress of Nations, with Perplexity, the Sea*  
*and the Waves Roaring. Mens Hearts failing them*  
*for Fear, and for Looking after those things which*  
*are Coming on the Earth, for the Powers of Heaven*  
*shall be shaken.*

By these Reflexions I was moved, the more to  
Regard those Observations I had made on the  
Words. Give a Portion to Seven, and also to  
Eight; when I found Immediately added to them.  
For thou knowest not what Evil shall be upon the  
Earth.

Especially seeing no possible way can be taken,  
either for preventing Trouble or for Deliverance  
in it, more Prevalent and Effectual, than Cha-  
rity and ALMS-GIVING, according to many  
Places before Cited, and particularly that *Pf.*  
*41. Blessed is he that Considereth the Poor the Lord*  
*will Deliver him in time of Trouble. To which*  
*Solomon might Probably have a Respect, being a*  
*Psalms of his Father David, when after an Exhor-*  
*tation for CHARITY to the POOR, he imme-*  
*diately added, For thou knowest not what Evil be upon* *shall be*  
*the Earth.*

But



But afterward turning over my *Hebrew Bible*, I found there not the Word *MENAT*, but *HELEK* for *Portion*, which it first put me to a stand, but soon Recovering, I consider'd that the Providence ordering our Translation by *Portion* had furnish'd me with a Pertinent Occasion for the Observation I had made; and that the Hiding of *MENAT* in *HELEK*, might very well Agree with the Nature of Prophecy.

Especially Considering that *HELEK* made more for my Purpose, with respect to Charity by Distribution of *LOTS*, than if it had been *MENAT*: Seeing *MENAT* signifies only a *Portion* simply, but *HELEK* properly a *Part*, *Division*, or *Distribution* falling out by *LOT*, this being the very Word that is most frequently used, in the Divisions of the Land of *Canaan* by *LOT*.

And hence it is that the Translators have often Rendred this Word *HELEK* both by, *Portion* and *Inheritance*, tho' Properly it denoteth these, as falling out by *LOT*.

And on this Occasion being Led from this Place to Consider that *Pf. 16. 5. The Lord is the Portion of my Inheritance*, to see what the Word was there for *Portion*, I was much Confirmed in my former Observations by finding there both the Words *MENAT* and *HELEK* in Conjunction together, the first Rendred *Portion*, as I had understood it in the other Place, and the Latter Render'd *Inheritance*.

But more especially, I was strengthened in my former Opinion, by accidentally hapning to Consider the Comprehensiveness of the *Hebrew Tongue* in respect of other Languages, Expressing here, *IS THE PORTION OF MINE INHERITANCE*, being Six Words, and Twenty Nine Letters, by Two Words and Seven Letters,

Letters, to wit, *MNT HLKI*; and immediately after this Observation, I hapned to Observe, That the first Four Letters of those SEVEN, contain exactly the Number 1708. And finding that before the Words, Thou Maintaineſt my LOT, and next to *MNTHLKI*, the Words do Intervene, and of *My Cup*. I firſt Remembred How very frequently CUP is in the Scripture put for a Figure of Humiliation, Affliction and Trouble, in which Senſe alſo Chriſt often uſeth it, whence I perceived that the Expreſſion, *The Lord is the Portion of mine Inheritance, and of my Cup*; is the ſame as to ſay, *The Lord is my Portion in Proſperity and Adverſity*.

Where I took notice again of Trouble, figured as *Coming* after a proſperous State, agreeable to *Eccl. 11. 2. For thou knoweſt not what Evil ſhall be upon Earth*; that is, Tho' thou art Now in Tranquility, thou knoweſt not how ſoon Trouble may come. Being the Reaſon given to Enforce the Duty of CHARITY to the POOR, as the fitteſt means either to prevent Trouble, or to procure Deliverance under it.

And as I obſerved, The Charity to the POOR adviſed in that Place, ſtamped with a Figure of 1707, and 1708. So in the other place to which I was directed, *Pſal. 16. After finding 1708*, plainly ſtamped on the Words *MNTHLKI*, Figuring a ſtate of Proſperity, I found the ſame figured alſo by the Words, and of *My CUP*, figuring a State of *Adverſity*; in ſo far as *HAGN*, a CUP, or *AGNH*, as it is alſo written in the Feminine, and read *AGANAH*; tho' not the Word there uſed hath exactly the ſame Number 1708, by *AN*, 1700, and *GH 8*; which alſo is a Figure of the ſame nature, with that before obſerv'd in the Word *Portion*, in *Eccl. 11. 2.* Here

Here also I happen'd to take notice, That the same Word is used for a CUP, *Cant. 7. 2. Thy Navel is like a round Goblet or Cup. AGNHSHR.*

Which gave me occasion to Observe, That the *Navel* is the Instrument of Conveying from the Mother the means of Life and Subsistence to the Child in the Womb, being a proper Figure of CHARITY to the POOR, seeing the Child hath nothing to live by, but what it receives from its Loving Mother, sparing a part of her own Substance for its Maintenance.

So CHARITY is usually Figur'd in Painting, by a Woman and several Children about her, and one or two Sucking, which feeding of the Child by a part of her own Substance, hath in it the same Figure of Love with ALMSGIVING, that I have observ'd in nourishing the Child in the Womb.

As also the Child by being Hid in the Womb, and afterward Revealed and coming forth in the Birth, and with a Figure of Revolution, by having its Head turned down, hath all the Qualities which I have before shew'd, do properly belong to the Nature of LOT.

And I know not what Regard PROVIDENCE may have to this Figure of LOT in the New Born Child; and to CHARITY by its Nourishment with Milk, being a part of the Substance of its Nurse: That in Hebrew *HLB* Milk, and *HBL* LOT, consist of the same Letters.

But those Observations did the more Affect me when I found, That, as in the Two Words *MNT HLKI*, consisting of Seven Letters, in *Psal. 16. 5.* I observ'd 1708 Marked by the first Four of them; in like manner I found the same Coincidency in *Cant. 7. 2.* where the two Words *AGNHSHR*, a Round Cup or Goblet, consisting also of SEVEN Letters, do by the first Four of them denote the same Number 1708. Af-



After these Observations, I happen'd to take a Review of the Text, *Eccl. 11. 1. Cast thy Bread upon the Waters*; and to count the Number of all the Hebrew Letters, whereby those Words are Express'd in the Original. And Reckoning 1200 by *MM* 600, 600, I found that the whole Number of the Letters doth amount to 1708 and 183 over.

At which time also I happen'd to observe, That those Words *HA, PA, HBL, LIHUH*, signifying, *Behold there the LOT of the Lord*; or, *the LOT of Jehovah*; do exactly contain the same Number 183, which is over the Number 1708, in the Words expressing: *Cast thy Bread upon the Waters*.

And taking notice, That the Word *Behold*, often used in the Prophecies of the Scripture, hath a Sense in it of *Revealing* or *Bringing to Light* somewhat that was *Hid* and not *Observed*, and doth thereby agree with the Nature of *LOT*, and someway Figure it according to the Observation I fell upon at the same time: That *GURL* a *LOT*, and *GLHAR*: *The Light Revealeth what was Hid*, agree in the same Number 239, which each containeth.

Thence I was led to the Consideration of *Gideon's* Stratagem, whereby he Defeated the Mighty and almost numberless Host of the *Midianites*, and *Amalekites*, and deliver'd *Israel* out of their Hands, when they were ready to Devour them at once, *Judg. 7*. How all that Wonderful Providence was wholly Ordered according to the Nature of *LOT*.

For the *Light of the Lamps* being first *Hid* in the *Pitchers*, and afterward *Revealed*; and the *Breaking of the Pitchers* plainly referring to *PUR*, a *LOT*; and also to be broken as above Observ'd; and the Broken Pieces, falling together

L

with

with UP what was DOWN, and DOWN what was UP, after the manner of a Revolution, Represent exactly all the Qualities which are above clear'd, to belong properly to the Nature of LOT.

Also the Words which they cry'd: *The Sword of the Lord, and of Gideon*: By supposing the *Sword* Revealed that was Hid, and taken in Hand, that was out of Hand, and so Remov'd from it; and figuring a Revolution by lifting up the End that was down, and putting down the End that was up; Do by the like Figure Represent all the Properties Belonging to LOT.

Thence being directed to consider the Two wonderful Signs given him by God upon the *Fleece of Wool*: I found the Account thereof Introduced with the Word *Behold*; wherein I have just now Observed a Figure of LOT.

And immediately I perceiv'd a manifest Representation of LOT, with all its natural Properties in a *Fleece of Wool*: In so far as the Body of the Sheep, that was Covered and Hid, is by taking it off, made Naked and Revealed. The *Wool* with the *Sheep*, and Removed from the Owner, is brought from the *Sheep* to the Owner; and according to the nature of a Revolution, is brought Rolled up with In-side out, and Out-side in; Down what was Up, and Up what was Down, according to the Nature of LOT, as above Clear'd.

Afterwards happening to Consult the Original, I found this *Fleece of Wool*, *Judg. 6. 37.* Express'd there by Two Hebrew Words: GZH HTSMR.

Where I immediately Observ'd, That these Words by TS. 900, M. 600, R. 200, and GH. 8. do Represent the Number 1708.  
And

And that the Two Remaining Letters ZH signifie, *This*, or *This is*, as Psal. 118. 24. *This is the Day which the Lord hath made, we will Rejoyce and be glad in it.* The Words there, *This is*, are in the Hebrew ZH.

So that there the Words denoting the *Fleece of Wool*, do in a Mystical Sense signifie **THIS IS** 1708.

I happen'd also to Observe, That of the Two Signs given by God to *Gideon*, for Confirming his Faith, That he should overcome the Mighty Host of the *Midianites* and *Amalekites*, The one being that the *Fleece of Wool* was fill'd with the *Dew from Heaven*, did Figure a Full and Benefitted LOT, and the other whereon there was no *Dew from Heaven*, did Figure an Empty and BLANK-LOT, whereof the First did Figure *Gideon's* LOT of Success and Victory, and the other the LOT of his Enemies, and the Enemies of God's People; to wit, the disappointment and Destruction of the *Midianites* and *Amalekites*.

And Happening to take Notice of his wringing the Water out of the *Fleece*, and observing therein some Affinity to the *Wine pressed out of the Grapes* by a Wine-press, wherein I have before cleared a Figure of LOT, and that accordingly, PURH, a *Wine-press*, hath the nearest Affinity to PUR a LOT: I was thence Continently led to the Consideration of *Pharaoh's* chief Butler, his favourable Dream, whereby he thought he pressed Grapes with his Hand from the Branch of a Vine into *Pharaoh's* Cup.

Immediately I had a full View of all the wonderful Providences of God towards *Joseph*, as being all Ordered exactly according to the Nature of LOT. To wit,



His being Remov'd from his Father and Brethren, and in their apprehension Dead and Lost, but afterward Restor'd to them with a Figure of Resurrection from the Dead, and of coming to Light after Hiding, and with the Admirable Revolution of being taken from Prison, and Advanced next to *Pharaoh* over the whole Land of *Egypt*.

I found a presage hereof in the Name of his Master, to whom Providence directed him at his first Coming into *Egypt*; to wit, *Potiphar*, written *PUTIPHR*, having in it a Combination of these Three Words, *PHRI*, *PUR*, *PHUT*, that is, The Fruit of a Fat *LOT*.

Coming to take notice of the *Chief Butler's Dream*, I found in the First Account of it, *Gen. 40. 11.* *CUP* mention'd there, wherein I have just now observ'd a Figure of the Number 1708. I found his Hand made use of as an Instrument of Pressing the Grapes, in which, to wit, Hand, I have before observ'd various Figures relating to Charity, as being the Instrument of Giving, and also signifying *Power to give*, with other Figures relating to it, which a little hereafter are to be further illustrated.

I found that in the place quoted, his Hand figured a Wine-press, wherein formerly, and just now I have observ'd a Reference to *LOT*.

Also I found in the Bending down of the Branch, and running down of the Wine; and also in the Cluster of Grapes hanging with its Head down, Figures relating plainly to *CABAD*, signifying to Glorify, and also to *make Heavy*, for Bending downward, the Figure whereof I have before fully clear'd, as denoting Honour after Humility, and particularly such Humility as Bends downward to the Consideration

ration of the POOR. Which also figures a BENERIT-LOT brought forth to Light after Obscurity.

And after those Observations, consulting the Hebrew Text, I found in the very first Words of his Dream, to wit, *Behold a Vine was before me*, in Hebrew HINNEH GEPHEN LEPANAI, as Spoken, but Written HNH GPHN LPNI, in which words I presently Observ'd, That *Behold* figur'd a LOT, or LOTS, as before hath been Cleared, and that the remaining Words, *A Vine was before Me*, in Hebrew GPHN LPNI, represent the Number 1709, with the Number 34 which I consider'd as Marked by these two Letters L and D, and that the same Letters, in DL, signify ONE Humbled and ONE Elevated, according to the Observation just now, and formerly made upon CA BAD, signifying to Glorify and make Heavy, concurring in the same sense with, BEFORE HONOUR IS HUMILITY, and with all the Figures of Bending Downward, which I have taken Notice of in the Chief Butler's Dream.

And it notably agreeth with this first Significancy in the Number THIRTY FOUR, That the same Number is otherways Noted by the Letters AGL, which signify, I will Revolve, or turn round, as a Wheel turning UP what is DOWN, and DOWN what is UP, so making DL THIRTY FOUR, as signifying Humble, to be Elevated, and the same Number, as signifying Elevated, to be Humbled.

And turning to the Chief Baker's Dream, I found all the Figures there exactly agreeing with a Humbling LOT throwing down Elevation.

For a Baker, as I have a little before Observ'd in Bread Baked, hath in his Employment a Notable Reference to the Nature of LOT; but as to this Baker, all the Figures in his Dream point at Elevation, which is the Forerunner of a Fall, relating to the other part of the Text Quoted: *Before HONOUR is HUMILITY, and a HAUGHTY SPIRIT before a FALL.*

A Basket, as I have before taken Notice, is a Notable and very Eminent Figure of LOT, and of Revolution by LOT, turning UP what is DOWN, and DOWN what is UP, according to the manner of making a Basket, by platting the Twigs by turns, over and under one another.

But here this Baker had got his Basket so highly Elevated, as to be above the TOP of his Head, with a Figure of the like Nature, with those that I have, in the third part of this Treatise observ'd, in GOG, MAGOG, and in HAMAN.

The Fowls of the Air also eating the Baked Meats, out of the Basket above his Head, and particularly out of the uppermost Basket, as his Dream did Represent, and with a Figure of Disappointing his purpose of carrying them to Pharaoh, did all Concurr to make a Prefiguration, which was wholly suitable to the Interpretation of his Dream given him by Joseph, and to the Effect which accordingly follow'd.

After this, Returning to the Consideration of the Fleece, whereby I was led to the Chief Butler's Dream, and the other Observations upon Joseph's LOT, and the Baker's LOT arising therefrom.



I Remembred how *Job*, in giving Account of his Acts of CHARITY to the POOR saith, *Chap. 31. 20. If his Loyns have not Blessed me, and if he were not Warm'd with the Fleece of my Sheep; And how the Scripture particularly noteth, That Nabal Refused the Duty of CHARITY to David, at the same time when he had his Sheep-Shearing, wherein I have just now Cleared notable Figures, relating both to LOT, and to the Number 1708, as in these places giving Account of Job's Care of the POOR, and Nabal's Churlishness, the Fleece and Sheep-Shearing, have a plain Reference to CHARITY of ALMSGIVING, Given by the one and Deny'd by the other.*

In the Latter whereof, it is Remarkable, That *David's* Message to *Nabal* was wholly agreeable to the Nature of LOT: *Let the Young Men find Favour (or Grace) in thine Eyes. — Give I Pray thee whatsoever cometh to thine Hand,* which is an Expression totally agreeable to CHANCE, and consequently to LOT, but with a greater Emphasis in the Hebrew, the Words properly signifying, *Give I Pray thee whatsoever thy Hand shall FIND.*

Where the first part of the Words, *Give I Pray thee*, Representeth a Petition for CHARITY, and FIND, both here, and before in *FIND Favour or Grace*, Represents a CHANGE or LOT of Providence, whereby speaking Properly we Find every Thing that is Found by us.

As likewise there is a special Emphasis in *Hand, Whatsoever thy Hand Findeth*, being *FD*, in the Hebrew, signifying both a Hand to Give, and also Power to Give, as I have before observ'd on the 14th Psalm of the same Number,

ber, with *I D.* the Hand, and Beginning, *The Fool Nabal hath said in his Heart there is no God,* as before Clear'd.

And whereas I have before observed, That the Judgment of God upon *Belsazzar*, declar'd by a *Hand Writing* on the Wall, had a special respect to his want of *CHARITY* and *ALMSGIVING*, I here take Notice of the suitable Figure that this Declaration was made by a Hand, noting the Instrument of Giving, and also Ability to Give.

And to this Figure in a Hand, it seems to Refer, That the *SIGN* of the End of the Three Years and a Half Famine, and of Fruitfulness to Return to the Earth, with the Figure of *LOT* in all Things Growing up out of it, as hath been shew'd, was given to *Elijah*, by a Cloud in the form of a Hand, Ascending out of the Sea.

Neither think I it fit to Omit the taking notice of the Providential Coincidency with those Observations, That I find in your Word *HAND*, according to the same Letters in *Hebrew*, *ANH*, which is to Happen, or fall out Contingently as by *LOT*, and also signifying, *I Pray or Beseech*, as it were figuring a Prayer or earnest Intreaty for something coming to Hand by Contingency or *LOT*, according to *David's* Message to *Nabal* just now Mentioned; and in so far as it hath *ADN*, signifying a Base or Foundation, it may Figure those in Low Circumstances, making the said Request; and by *DAH*, signifying to Flie, it may Figure those in a more Elevated Condition, to whom it is made, whereby also it Figureth a Revolution of *DOWNS* and *UPS*, *UPS* and *DOWNS*, as is before Observed in *LOT*.

And

And that the same Word **Hand**, according to the value of these Letters in *Hebrew*, marks the Number 1709, by *A. N.* 1700 and *D. H.* IX. which 1709. is the Number of Years from the Coming of the Messiah, wherein this Proposal is to take Effect, God Willing, if Embraced and Assisted by Authority.

And here Reflecting on what I have before Cleared, That by the **Hand** is understood both the Instrument of Giving, and also the Power and Ability to Give, and that when joyn'd with the Word signifying to **FIND**, it Figureth **CHANCE** and **LOT**, or something to be given in **CHARITY** by **CHANCE** or **LOT**, as in *David's* Message to *Nabal*, Give I Pray thee whatsoever thy **HAND FINDETH**; Hence I was led to the Consideration of that Notable Passage to this Purpose, *Eccl.* 9.

*Whatsoever thy Hand findeth to do, do it with thy Might, &c.*

Where considering the Figure of Giving **CHARITY** by **LOT** in the Words, *Whatsoever thy HAND FINDETH*, or rather, whatsoever thy **HAND** shall **FIND**, according to the Original, as I have just now Observed, in *David's* Message to *Nabal*, I had this Figure immediately Confirmed, by the Words of the very next Verse, *The Race is not to the Swift, nor the Battle to the Strong, &c. But TIME and CHANCE* happeneth to them all.

Which Words are as it were a Commentary on the Former, Clearing a special Reference to **CHANCE**, **HAPPENING**, and **LOT** in them.

And seeing I have plainly above shew'd a Figure of Giving Charity and Ability to Give it,



it, in the Words *Whatsoever thy Hand Bindeth*, this Sense is further Corroborated by the Words adjoyn'd, *Do it with thy Might*, that is, do what thou *Finds* an Opportunity for in Giving CHARITY, according to thy utmost Ability.

The Hand also in its very Structure Figureth all the Properties belonging to the Nature of LOT, by moving Backward and Forward, so going Away or Removing, and Returning, and by Lifting Up, and Putting Down, Figuring a Revolution, and by Closing and Opening, which is Hiding and Revealing.

And as to the Figure of Revolution in LOT, lifting Up and putting Down, to which I have before shew'd, the calling it the WHEEL of FORTUNE doth refer, it is further plainly Cleared by considering, That a Happy or a Beneficial LOT, maketh Glad and Raiseth up, while an Unhappy or Blank LOT, Humbleth and in some Measure Grieveth.

To which Considerations about the Hand Finding I shall only Add: That seeing I find immediately Subjoyned to these Words, *Eccle. 9. TIME and CHANCE, Happening to all*, I cannot tell if thereby there may not be some Mystical Reference to that TIME of CHANCE or LOT, which I have observ'd to be Numerically Figur'd by our Word Hand, to wit, 1709.

Happening next to Consider further the Message of DAVID to NABAL, and how as before observ'd the Name DUD, which is DAVID, as Written in Hebrew, doth signify LOVE, and also a Basket, and likewise a Breast for Suckling, which is an Embleme of CHARITY, as before clear'd, and that Deut. 28. *Basket and*

Store are put together, the one Figuring LOT, and the other Abundance, the Value of DAVID'S Message doth according to these Considerations contain this Sense. Give I pray thee whatsoever thy Hand Findeth to thy Son DAVID; put I pray thee, of thy Abundance something for LOVE and Charity, into my Basket, that is into my LOT.

Hence I was Directed to Observe, that 1708, is Marked by these two Hebrew Words PURIM BSL signifying LOTS in a Basket, by PR. 1000. M. 600. SLI. 100. and BU. 8. and immediately did take Notice,

That the Number 1709 is directly, not Figur'd, but Written by these Three Letters, ANT, whereof A is 1000 N 700, and T 9. Which Letters Reading them the Hebrew Way, do signify a Basket, so that LOTS in the Basket, in the Number 1708, may signify such Preparation for LOTS, as is to be made Effectual in the Number 1709 noting a Basket.

Here I also observed that the same Number 1708, is noted by the Two Words, PUR NB, which signify the LOT, Germinateth or buddeth, or is sprouting forth towards Fructifying, which plainly Stateth the Condition of the LOTS in the Basket in 1708, as only preparing for Fructifying in the Basket, which is signify'd by 1709.

And taking Notice that this PUR NB, noting 1708, by PR 1000, N 700. and BU 8. hath also in it the value of PUR NBR, which signifies a Clean LOT, I thereby plainly perceived a Reference to LOTS for CHARITY, according to what I have above Observ'd and fully Clear'd, That CHARITY is figur'd by Cleanness, and Covetousness by Uncleanness, and particularly amongst many other Instances by the Words  
of

of Christ, Give ALMS of such Things as ye have  
and Behold all Things are Clean unto you.  
And with this it Agreeth that our Word  
PURE for CLEAN, hath this Value in it,  
PUR PRH, in Hebrew, the LOT Fructifieth,  
or bringeth forth Fruit.

What special Significancy may be in those  
so notable Coincidencies of PROVIDENCE, I  
do not pretend to Declare or Know, but have  
thought fit to Publish them on the present oc-  
casion, as so many Contingencies or LOTS  
Happening to me, in my Inquiries about CHA-  
RITY disposible by LOT, leaving to every  
one to judge of them, as they think good.

Only I look upon it as my Duty so far to  
discover my Opinion of them, That, if this  
PROPOSAL is Embraced and Promoted, I  
plainly perceive, That the Effect of it may  
prove one Providential Preparative amongst  
others, towards the Conversion of the Jews,  
when they shall see, by this Mystical way of  
Interpreting the Scripture, which is greatly Es-  
teem'd amongst them, That all these things  
are Demonstrably fulfill'd through the Favour  
of God to the Owners of the MESSIAH JE-  
SUS, whom they have Rejected: Especially,  
if there happens a Contending with Baal, as  
Gideon had, therefore call'd Ferubbaal; and an  
Antitypical Deliverance from the Midianites  
and Amalekites in the final Issue.

I shall only further take notice, for a Conclu-  
sion to the whole, That the present Invention  
hath Hapned, and is brought to Light in  
the Reign of a Queen, to whom it is Humbly  
Offered: Having the Name ANH, which signi-  
fies, To fall out by CHANCE, Contingency, or  
LOT, and also to Beseech, Pray, and Intreat.



On which I humbly presume to make this Observation, as a Well-wisher to Her Person and Government. That Her Majesty was set upon the THRONE by the Special Contingency of several Favourable LOTS of God's Providence, Disappointing all who inclin'd to Question her Just Title: That this Treatise is laid at Her Royal Feet, in the Name of all the INDIGENT and POOR, of Higher or Lower Rank in Her Dominions: Beseeching, Praying, and Intreating the Help, which it is in Her Hand and Power to give them: That the Promoting this INVENTION for the Honour of God, and Good of Her People, will not only be the far greatest of all the other Glories of Her Reign, but greater than any other King or Queen on Earth was ever Before Honour'd with by God: That it cannot but greatly Astonish and Discourage Her Enemies, to find so Large Sums Rais'd in Her Dominions, by a VOLUNTARY CONTRIBUTION in the Midst of so Expensive a WAR: And that in my Conscience, I believe, no Power, nor other Means whatsoever, can contribute more effectually for Establishing Her Majesty on the Throne, in spite of all the Attempts of Her Enemies, than the Effectual promoting of CHARITY and Mercy in Favour of the POOR.

According to what is before Cited: *The King that faithfully Judgeth the Poor, His Throne shall be Establish'd for ever.*

Where to Judge them Faithfully, is to do them the Justice, by seeing them provided for, which God hath made Due to them, as hath been abundantly clear'd. To which I add another Text of the same Nature, Prov. 20. 28. *Mercy and Truth preserve the King, and His Throne is Upheld by Mercy.*

F I N I S.

## ERRORS of the PRESS.

Page.	Line.	Errors.	Read.
11.	14.	All	<i>Ai.</i>
25.	14.	Borrows	Becomes.
30.	2.	Confidence	Coincidence.
39.	2.	his	the.
87.	10.	Three Millions	Two Millions.
96.	27.	Contrivance	Continuance.
124.	39.	Bruised	is to be Bruised.
135.	37.	Work	Week.
141.	37.	Evil be	<i>Evil shall be</i>
Ibid	35.	<i>A</i> 1700	<i>AN</i> 1700.

